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CORRIGENDA

In Vol XV, No. 1, on page 43 for "Forward" read "Foreward"; on page 73, line 38, for "(related to the Asians)" read "(related to the Ainu)."

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The Baniva Indians and their Reaction Against Integration

By FRANCIS A. KNOBLOCH

THE COUNTRY

The homelands of these Indians are the Iñali river, better known as the Rio Içana, together with its tributaries—the Aiari, Pirauavara and Cubate on the right bank, and the Cuiari on the left bank. The headwaters of the Iñali are in Colombia but most of its course is in Brazil. The Iñali is one of the two Brazilian tributaries of the upper Rio Negro and is situated between latitudes 00°25′ and 01°45′ North and longitudes 67°30′ and 80°00′ West. The whole country is densely wooded with tropical rain forests, mostly flat and containing "island mountains" (hills without valleys), among them Serrinha, the Serra de Sant' Ana, the Serra do Carmo, the Serra do Equari, and the most important, Serra de Tunui. In these regions the river breaks through a rock wall, forming a rock-gate and producing dangerous rapids. The tributaries Cubate and Pirauavara traverse the lowlands and during the rainy season they are inundated, forming so-called *caatingas* with a bush vegetation of almost no value. Only the upper course of the river contains Indian settlements. The range of animals and plants is identical with those of the Rio Negro.

LANGUAGE FAMILY AND SUBGROUPS

The Baniva of the Içana, perhaps 4,000 people, belong to the great Aruakian (Arawak) language family, whose northernmost outposts are found in Florida in the United States, the southernmost in the Mato Grosso, Paraguay, and in northern Argentine. The Baniva of the Rio Içana, or "Western Baniva," should be distinguished from their distant relatives, the Baniva of the Orinoco or "Eastern Baniva."[1]

The Baniva are not a tribe. The name comprises three dialect groups, each subdivided into a number of sibs or clans.

(*a*) Karu or Karom: Yauareté, Yurupari, Marakaya, Inambú, Dyiboia, Urubú.

[1] Cestmir Loukotka, *Classification of South American Indian Languages*, University of California Press, Los Angeles, 1968, pp. 130 and 133.

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(*b*) Un-Hun: Siusi, Sukuriyú, Acuti, Tapiira, Tatú, Cáua, Kadapuritana, Hohódene.

(*c*) Kuripaka: Ipeka ("Duks"), Pakú, Koati, Ira, Iebarú, Wirari, Pirapukú (many of them on the Rio Guainia in Colombia).[2]

Visiting the Içana in May 1970, from the mouth of the river to Tunui I discovered the following distribution of groups:—

On the Cubate river: Guadanape (Ipeka), Acará (Hohódene).

On the Içana: Bom Jardim and Auxiliadora (Ipeka), Yauakaná (Siusi), Thin, Takana-ponta, Marakaya, Teyú (Arara), Kabeçudo (Ipeka), Sao Pedro (Tatú), Pirauavara (Sucuriyú), Buia-Igarapé (Tatú), Boca do Buia (Ipeka), Ai-ponta (Sucuriyú), Mituca-ponta (Yurupari and Ipeka), Yuruti (Tatú), Carmo (Yurupari), Saúba (Arara), Yavaneri (Siusi), Armando (Yurupari), Boca do Equari (Yauareté), Masariko, Nazaré, Mangeira, Ambaúba (all Siusi), "Sitio" (Yauareté), Florida (Yauareté), Belem, Tayassu-cavera, Auxiliadora (all Siusi), Koro-Koro (Sucuriyú), Tunui (Kadapuritana). The once great settlement of Sant' Ana is now abandoned.

Of special interest is the sib Arara. We are informed by Arara Arsenio that the Arara was a group, originally a clan of the Aruakian Tariana tribe who, perhaps in the seventeenth century, migrated from the Aiari river, a tributary of the Içana, southward to the Caiari or Uaupés river. The Arara clashed with other clans of their own tribe and migrated downstream. Reaching the Rio Negro, they divided, a small group going down the Rio Negro. They still live in a small settlement on the Iniuxi river near Santa Isabel. The main group travelled up the Rio Negro, reached the Içana and entered it. Speaking a language very close to Baniva, this group was accepted as friends and formed a sib of the Baniva.[3]

FAMILY ORGANISATION

Until the beginning of this century the Baniva lived in large common-houses (*malocas*), which were observed by the ethnologists Theodor Koch-Grünberg (1906) and Kurt Nimuendajú (1927).[4]

[2] Eduardo Galvao, *Aculturacao Indigena no Rio Negro*, Belem, 1959, pp. 40-41; Cestmir Loukotka, *op. cit.*, pp. 132-134; Wilhelm Saake, *Erziehungsformen bei den Baniwa*, Hanover, 1964, p. 272; Alcinilio Brüzzi Alves da Silva, in P. Massa, *De Tupao a Cristo*, Rio de Janeiro, 1965, pp. 53-63. All these authors are not in complete agreement in enumerating the various groups.

[3] Own information.

[4] Theodor Koch-Grünberg, *Die Indianerstamme am oberen Rio Negro und Yapura*, Berlin, 1905; Curt Nimuendaju, *Relatorio de viagem aos rios Içana e Uaupés*, Paris, 1927.

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Today, however, the Baniva inhabit small settlements on the Içana, tending towards an existence based upon one house for each family. Some large families, however, remain united, like those of the Yauareté chief Benedict, who form a group of about 30 people. In these large families there exists a patriarchal way of life. I was able to observe the devotion and reverence with which members of the family treated Chief Benedict and his wife, Maria.

Various Baniva sibs are exogamic; for instance, the wife of Chief Benedict is of the Cubeo, or better Bahuna, a cubeosised tribe of Aruakian stock on the upper Aiari. His son, Valentin, is married to a Katapuritana girl from Tunui, the other son, Joao, to a girl of the Tukano tribe, and his grandson, Jose, to a Yurupari girl. The Siusi man Francisco married an Ipeca girl and the Siusi Luciano has a wife from the Curipaco of Rio Guainia. All these marriages are patrilocal, which means that the woman intermarries in the sib of her husband.

PHYSICAL APPEARANCE

The Baniva are well-formed, good-looking people. In character they are more open than the Tukano tribes of the Rio Uaupés. A mongolical positioning of the eyes does occur, but not as a general phenomenon. The hair, which is black and strong, is never curly. The teeth often reveal gaps but these may be caused by manioc flour and sugar cane.

MATERIAL CULTURE

AGRICULTURE

At the present time agriculture constitutes the principal method of supplying food. It follows a primitive pattern and consists of clearing the land by clearing and burning trees and shrubs. This work is done by the men, often carried out by various families working together and forming in this way a primitive co-operative called *ayuri*. Planting, however, is carried out entirely by women. The principal crop is the root of the manioc shrub. The roots are squeezed, the liquid is pressed out and the remaining mass toasted in a large pan over a hot fire. The yellow manioc flour produced by the Baniva is looked upon as first class in the Rio Negro region. To squeeze the liquid from the manioc, the Baniva use a *rallos*, a wooden table studded with many small splinters of quartz. The manioc roots are pressed onto the quartz-studded surface with *tipitis*, a basket-like pipe about two metres long. Besides manioc, the Baniva plant ananaz, sweet potatoes, yams, sugar cane, bananas, *açai* (*Euterpe oleracea*) and *bacaba* palms (*Oenocarpus*

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bacaba) and *ingá*, a leguminosae. The Baniva sometimes prepare an alcoholic drink called *caxiri* by mixing fermenting manioc with the sap of sugar cane. In 1970 I found near the mission of Asuncao a stone axe, measuring about six centimetres long and 3.5 centimetres broad. Chief Benedict's son, Valentin, told me that such axes were used by the " old ones."

FISHING, HUNTING AND COLLECTING

Fishing also forms an important part of the diet of the Baniva. The Içana is rich in such fish as *surubi*, *piraiba*, *tucunare*, *mandu* and *piranha*. There are three methods of catching fish. A poison called *timboo* which is extracted from a leguminosae (*Derris guianensis*) is used to stun fish which are then collected as they float to the surface. Unfortunately, this poison also destroys any eggs that have been laid. Fish traps or *cacuris* made from wood of the *paxiuba* palm *Iriartea ventricosa* are installed in rivers in the form of a fence. Nets are also used. The fish which are caught are preserved by drying or smoking processes.

Hunting plays a lesser rôle in the lives of the Baniva. There are available in small numbers forest pig, deer, tapir, monkeys and many kinds of birds. These include *mutum* (the curassow *Crax nigra*), *cuxubi* (the Piping Guan, *Pipile cuxubi*), *yacamin* (the White-winged Trumpeter, *Psophia leucoptera*) and pigeon. The *caiman* or alligator is also hunted.

Many Baniva still use blow-pipes, measuring about 2.5 metres long, in which they use darts, about 15 centimetres long, although the use of firearms is becoming more common.

Food collection is also of minor importance. The Baniva collect the nut of the *para* (*Bertholletia excelsis*) and sometimes the eggs of turtles, as well as the turtles themselves.

NAVIGATION

The Baniva are skilled river navigators. They make canoes by hollowing out with tools and fire the trunk of a hard wood tree (*Eperua purpurea*). The paddles used vary in length from sib to sib.

CERAMICS

Like many Aruakian tribes, the Baniva excel at making pottery. Pots and bowls are made with great care from a red-brown clay and decorated with geometrical forms. Unfortunately, pottery-making has declined since white traders began producing pots and bowls made from aluminium. Only on the upper Içana and Aiari, where traders almost never appear, does this artistic occupation still flourish.

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BUILDINGS

The houses of the Baniva are the best and most beautiful that I have seen among the Indian people of the Rio Negro. Built in rectangular form and constructed with a framework of hard timber and ribs of the *paxiuba* palm (*Iriartea ventricosa*) the walls are completed with clay which dries hard. The walls are painted with a caolin-like white earth. Inside, there are generally two rooms. In the centre of each there is a strong pole which is used to support hammocks which radiate from the pole like the spokes of a wheel. Clay is used for the floor. The houses are often decorated with brown clay ornaments bearing signs similar to those found on the pottery. The roofs are generally made from the leaves of the *carana* palm (*Mauritia carana*).

EARTH WALLS

In the forest near the village of Carmo there are earth walls which the people of Carmo say were used by the "old ones" as protection against attacks by other tribes.[5]

ELEMENTS OF RELIGIOUS BELIEFS

Today almost all Baniva are confessed Christians—one-third Roman Catholics and two-thirds Baptists of the New Tribes Mission. Underneath, however, they still preserve much of their old natural religion. The most famous of the old cultural heroes was *Inapirikuli*. The Baniva say that from his blood originated the first men, and myth has it that the first Baniva appeared from a hole in the Uapi rapids on the upper Içana.[6]

Another cultural hero, *Kowai*, survives to this day. He may be identical to the Yurupari, a cultural hero of the Tupi tribes, or to *Neengatú* of the Rio Negro *caboclos*, a crossing of whites and Indians. It seems likely that *Inapirikuli* belongs to the older stratum of religion whereas *Kowai* may be of relatively newer times.

Characteristic of the *Kowai* cult are large posaunes, horn-like instruments made from the *paxiuba* palm. This is an instrument which is surrounded by much secrecy and which must never be seen by women.[7] *Mathyari* or bush ghosts, which are said to transform into jaguars and are capable of attacking people, are another aspect of the cult.

RELATION WITH WHITES AND REACTION

EARLY CONTACTS

It was with the foundation of the village of Barcelos by the Carmelite friar Mathias and the powerful Manaos chief

[5] Information from Father Carlos Galli, 1970.
[6] Information from Chief Benedict, 1970.
[7] Information from Valentin, son of Chief Benedict.

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commandery some time after 1730 that mention is first made of the Baniva. The chief headed a confederation of 2,000 Manaos led by six chiefs—Ignacio, Faustino, Maycanary, Cauarubana, Jamdaby, and Tarrimary and his son, Granitary. They were joined later from the Rio Marie by the chiefs Janabaty, Jama Damara, and Maucabana with their Bare and Baniva tribesmen.[8] The journey by the Baniva over 500 kilometres of country from far away Içana was a considerable feat but it should be remembered that even today the Baniva undertake wide-ranging migrations. Many Baniva travel from the upper Içana down the river for two or three weeks and then up the Rio Negro to Colombia to work there and earn a living. A group of 20 people came down the Rio Negro about ten years ago and settled between the Cauaboris and Marie rivers on the left bank of the Rio Negro. In 1971 another Baniva group travelled with their canoes to Manaos, 1000 kilometres from the mouth of the Içana. In olden times before the coming of the Portuguese, there may have been a steady contact between the various tribes in the Rio Negro region, a view which is supported by the fact that most of them, like the Manaos and Bare, were Aruakian tribes like the Baniva.

After 1755 Carmelite missionaries did visit the lower Içana, founding a residence at Carara-poco, which is now a Salesian mission. When the vicar-general, Dr Jose Montero de Noronha, was visiting the Rio Negro villages in 1759, he reported finding Baniva in the following villages: Manaos, Barcelos, Lamalonga, Santa Isabel, Sao Felipe, Sant' Ana, Sao Miguel, Nosa Senhora de Guia, San Marcelino, San Jose de Marabitanas.[9]

In 1853 the Capuchin missionary Frei Gregorio Maria de Bene entered the Içana, founding 14 villages.[10] Unfortunately missionaries are generally followed by other explorers, traders, soldiers and adventurers and it was as a result of their activities that the Baniva began to react. The second half of the nineteenth century saw the arrival on the Rio Negro of the " messianic movements." These movements were a reaction against foreign religions and customs. At the same time, however, these movements adopted some names from the new spiritual teachings, just as today in their Afro-Brasilian rites the Brasilian negroes resurrect the old African

[8] Arthur Cezar Ferreira Reis, " Manaos e outras villas," *Revista de Instituto Geographico e Historico do Amazonas,* Ano. IV, Vol. IV, Nos. 1 and 2, Manaos, 1934, p. 82; Francis A. Knobloch, " Geschichte der Missionen unterden Indianerstammen des Rio Negro Tales," *Zeitschrift fur Missions—und Religionswissenschaft,* Munster, Westfalen, April-May 1972, p. 86.

[9] Alcinilio Brüzzi Alves da Silva, *A Civilizacao Indigena do Uaupés,* Missao Salesiana do Rio Negro, Sao Paula, 1962, p. 24.

[10] Bento de Fiquerredo Tenreiro Aranho, *Archivo de Amazonas,* Vols. I and II, 1906-1907, N.5, 86.

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deities and invest them with the names of Christian saints. The chiefs of such a movement adopt the name "Christ" or the name of a saint, will carry out baptisms and introduce rituals with dances and the salvation, but what they are really preaching is liberation from white domination. Generally the movement begins in a village where the "Christ" is collecting his first followers. Then he travels from village to village fanatically collecting more and more converts, attacking plantations and "dissidents" or "unbelievers" and punishing them, as well as enlarging the whole movement until finally there takes place the inevitable confrontation with the military.

In 1858 a Colombian Indian, Venancio Christo, was leading just such an insurrection of the Baniva of Tunui village and clashed with imperial soldiers. Tunui was taken by force and the massacre gave rise to another messianic movement in 1870 led by the "Christ of Pirauavara" which involved almost 2000 people.[11]

A third uprising took place at the beginning of this century. It was led by a person called Aniceto, who claimed to be "Christ resurrected from the dead." He preached that the Baniva should not work on the plantations and that the crops would grow by themselves if he blessed the earth.[12]

ARRIVAL OF BAPTISTS AND CONFRONTATION WITH CATHOLICS

The first Baptist missionary arrived in 1948 when Mrs Sofia Muller, an American, entered the Içana from the Guainia or upper Rio Negro where she had studied the Kuripaka language. She traversed a forest trail to the Cuiari river, which runs into the Içana and visited the whole Içana. Having a good talent for painting and being able to speak the language she taught the Baniva very quickly to read and write. In a second visit she distributed booklets containing extracts from the Bible. In a short time the whole of the Içana became Baptist and joined the New Tribes Mission.[13] In 1950 there occurred a new messianic movement led by a Baniva from Colombia, who was a follower of Mrs Muller. He claimed to be "Christ," baptised his followers in the waters of the rivers and let them drink the "blood of Christ," promising them a better life. He and his followers descended the river in a fleet of canoes, destroying all Catholic chapels, throwing

[11] *Ibid.*

[12] In connection with this one is reminded of the appearance of another messianic movement far away in the eastern Sudan, the uprising led by the Dervish Mahdi, Mohammed Achmed, which cost the life of the able Scottish general, Gordon Pasha.

[13] Mrs Muller tells the whole story in her book *Beyond Civilisation*, New Tribes Mission, Chico, California.

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into the river medallions and pictures of saints. The Brasilian authorities became alarmed and when they imprisoned the "Christ" his followers disbanded without resistance.[14]

In 1952 the Salesians founded the mission of Assuncao. Father I. Schneider visited the whole Içana and succeeded in convincing many people to turn back to Catholicism. It is from this time that my reckoning of two-thirds Baptists and one-third Roman Catholics dates. The Baptists have taken a very militant stand. If a person arrives who is suspected of being a Roman Catholic, the women and children will hurry to the forest leaving only their menfolk and the Baptist minister. Even Dr Rudolfo Richter, a botanist and authority on orchids from Sao Paulo, experienced this behaviour. There is evidence that Baptists persecuted those who preferred to be Catholics. As a result of such persecution the Siusi chief Leopoldino was forced to abandon his homelands on the upper Içana and settle with his sib—about 40 people—near the Assuncao mission.[15] The chief of the small Sucuriyu settlement of Koro Koro near Tunui was poisoned when he refused to become a Baptist.[16]

When I visited the Içana in 1970 the situation had changed very little. In some villages—such as Akara, Piranavara, Belem and Tunui—the Baptists were clearly hostile. In other villages they were coolly courteous and almost friendly.

A NEW BANIVA CHRISTIAN CHURCH?

On the Baptist chapel in the rock village of Tunui there was written in May 1970 in large letters "Igreja das tribos unidos" (Church of the United Tribes). Certainly the name may have its origin in the New Tribes Mission, but at the same time, consciously or unconsciously the Baniva appear to be seeking a church of their own. In the village of Buya Igarape I was asked to assist in a ceremony presided over by the *diacon*, the Baptist minister, who at the same time holds the title of chief. The ceremony began after sunset when all the people in the village, perhaps 15 in all, collected in the chapel. The only illumination was an oil lamp. There were readings from the Bible and hymns were sung. After these the *diacon* made a speech about the multiplication of bread. What I took in with respect are the following facts: (1) the cult is very simple and well adapted to suit these people; (2) it is easily understood by the people because it is

[14] Personal communication from Father I. Schneider and Sr Valentino Garrido Othero.

[15] Communication from Clotilde Luciano, grand-daughter of Chief Leopoldino, in 1970.

[16] Information provided by the chief's son.

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carried out in their own language; and (3) it gives the people every satisfaction because they themselves are able to practice it. The cult does not demand the presence of American Baptist missionaries, except sometimes when a "conference" is held. The Baniva have a strong feeling of nationalism and are proud to be Baniva. This is true for both Baptists and Catholics. Both are hard-headed enough not to give in when they believe they are right.

Intermarriage with Whites or *caboclos* almost never occurs. On the other hand Catholics and Baptists will intermarry, even if they are enemies, the wife generally adopting the religion of the husband. Although the Baniva borrow many ideas from the Whites if they think they will be of use to them, they do not want to be submerged in the mixed-blood society of the Rio Negro *caboclos*. In some ways they remind one of the Japanese in the times of the Emperor Mejī who while absorbing many European ideas had no intention of allowing his people to become "Europeans," let alone allowing European technology to dominate the Asiatic sphere.

THE FUTURE

It may be too early to say what may happen in the future. An independent Baniva church like the Bantu separatist churches of South Africa would strengthen Baniva nationalism, united with the messianic dynamic. The main question may be, how strong is the will towards unity and how strong are the dividing factors? For union speaks the same language and tradition, while on the other hand there are the divisive factors of the different sibs and religions. Despite this it remains true that the Indian is often his own bitterest enemy. Mexico provides an object lesson. The full-blooded Indian Benito Juarez, today so often hailed as liberator, did not hesitate to execute in 1867 the full-blooded Indian General Tomaz Mejia just because this brave and honest soldier did not share the ultra-liberal views of Juarez.

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The Races and Peoples of North and Central Asia

By BERTIL H. LUNDMAN*

I

The vast region of north and central Asia is actually homogeneous in only two respects. The first is the character of the land, which up until recent times has been generally unfavorable to cultivation. The second is the predominance everywhere of the low-skulled (chamaecephalic) North Mongolid races among the populations of this region prior to the migration of the Russians in the sixteenth and seventeenth centuries.

At the end of the Stone Age, however, these populations were generally more primitive. In other words, they consisted of different preliminary stages both to the true Mongolids and also somewhat to the Europids. We possibly still find remnants of this stage among the chiefly primitive-Europid Ainus of northern Japan and directly this side of the western border of the region among the Volgids of eastern Russia. In addition, traces of this earlier population may be encountered in the mountain valleys of the Altai.

Evolution has then followed truly different paths in the steppe belt and in the taiga and tundra. In the first-named region around the third millennium B.C. a time began in which the climate was damper and somewhat less parched and hot in the summer than at any time earlier or later in the post-glacial period. Now cattle-raising and agricultural tribes from southeast Europe migrated into the vast expanse of central Asia. They gradually pushed across Asia up to northern China—passing along the routes later traversed by the silk traders. These European migrants introduced a number of southeast European and southwest Asian domesticated animals and plants into north China. These included millet, sheep, cattle, and the horse, *et al.* The culture was for some time—around approximately B.C. 2000—remarkably uniform from the lower Danube lands up to far into the East. For prehistorians the culture was particularly characterized by its beautiful multi-colored ceramics. These central Asian Europids are likely to have spoken "pre" or "semi" Indo-European languages which have now disappeared.

Soon afterwards, however, true Indo-European peoples traversed the same routes into these regions of central Asia. These people rode mounted horses. They included countless Iranian

*Translated from the German by Donald H. Swan.

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tribes, and Tocharians, and probably also other groups which are today unknown. For a certain time the entire western Turkestan up to the Altai and Tien-Shan mountains was Indo-European. This also included a large part of eastern Turkestan. It appears that at this time the Mongolid tribes dwelled mostly further to the east. A portion of them, however, probably were pushed into the border mountains.

II

From the middle of the first millennium B.C. on, the climate of north and central Asia again began to deteriorate. It began to approach the current dry and hot summer weather. The Indo-European tribes were now in part drawn to the south, in so far as they had not earlier left this region—attracted by the riches of the Orient.

East and northeast of this earlier Indo-European region of central Asia, the Mongolid tribes of the Gobi Desert and its environs increased very sharply in number at this time. For they had succeeded in adapting physically and culturally to these new, strenuous requirements of the conditions of the land. In this region the first Mongolian horse-riding people originated at this time—apparently through Indo-European cultural influences. This was a human type of extraordinary hardness and endurance.

At that time a large part of the still good grazing lands became lost to the Mongols through the ever-increasing strengthening and shutting off of the Chinese Empire from their northern neighbors. The Great Wall of China was begun at this time. Fierce battles were now fought as a consequence, in which the Mongols were almost always defeated. Therefore, in the centuries around the birth of Christ Mongol wave after Mongol wave pushed into the west. There they placed the splintered Germanic migration peoples under pressure.

These later epochs belong to the field of history. We must mention, however, that the region of origin of the Huns should be sought in the most northern Tibet. Their language may also be Turkic in origin. The Turkish Avars followed in the tracks of the Huns, reaching up to Hungary. Then other Turkish peoples came later to the west. These included the Khazars, the Petchenegs, *et al.*

Only in the Middle Ages did the " true " Mongols come west, led by Genghis Khan and later by Tamerlane. The Mongols had previously dwelled further east. They had obtained greater freedom of movement by the drawing off of the Turkish peoples to the west. These events also occur in the realm of history. The eastern-most Mongol groups (sensu lato) such as the Tungus, appear even

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later. However, it was one of these tribes—the Manchu—who conquered the Chinese Empire around the year 1600.

III

In the history of the peoples of northern Asia, the circumstances are somewhat different. Little is based upon the High Cultures of the Orient and East Asia. Scattered small tribes lived here, almost without any possibility for development of their powers. During the end phase of the post-Ice Age warm period, the surface features were approximately the same as today—but, naturally, displaced to the north. The tundra at that time covered almost only the eastern Siberian plateau mountains. In the remainder of the land a lower and thinner forest of conifers and birch trees extended up to the Polar seas.

At that time these regions were inhabited by several tribes of fishermen and hunters. Which languages were spoken by these people is not known for certain. In eastern Siberia, however, they were probably some of the Chukchi language family. West of these peoples probably dwelled the Yukagirs, who are now sparsely settled in this region. The Yukagirs are adjudged to be distantly related to the Uralic peoples and perhaps also to the Chukchi. Further to the west around the northern Ural Mountains, there were scarcely any Samoyeds. The Samoyeds appear later from the central Urals. Perhaps they migrated there along the long route from the Altai region.

Then sometime before B.C. 500 the "Fimbul Winter" set in. The sea became frozen over almost the entire year, the forest laid waste, and much spoils in the form of fish and wild game were lost thereby. The tribes of northern Asia then apparently followed the departing wild reindeer herds somewhat further to the south. There the climatic changes had not yet completely deteriorated. The forest had thinned out there and the meadows very likely had increased in extension. Only in the deepest east, towards the south of the open Bering Sea and its surroundings, could the old gathering way-of-life continue in the earlier manner. It is possible that a portion of the tribes reckoned at this point in time crossed over the Bering Sea and pushed deeper into the northeastern part of North America.

Something similar probably occurred in the westernmost part of northern Asia. Possibly a Samoyed tribe crossed over the frozen White Sea one mild winter. It then continued its way across the Kola peninsula up to the still open fish-rich fjords of northernmost Norway. For directly out of this time period cultural finds are present there with a strong eastern stamp. In addition, certain traits of the present-day Lapp culture and the East Lapp race (but

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not the Skando-Lapp race) could perhaps have been introduced at that time. Indeed, one frequently asks if the living Finno-Ugric language of the Lapps has not been introduced by these migratory waves (Collinder, 1965). In earlier times the Lapps must then have spoken another language—possibly an Indo-European related language.

Then when the climate had somewhat improved again, the Steppe Peoples—or more properly termed, those tribes among them which had been defeated in the struggle for the southern grazing grounds—began to exert a pressure from the south. Consequently, a certain re-migration to the north took place. But, the formerly rich settlement by fishermen and trappers on the still wasted northern coast of Asia did not arise again.

IV

When the Russians pushed into Siberia in the sixteenth and seventeenth centuries, the distribution of peoples was approximately as follows: on the eastern slopes of the Ural Mountains and along the lower Ob River dwelled Ugric-speaking Vogul and Ostyak peoples. North of them, about from the north eastern coast of the White Sea up to the Lena River (a distance of more than 2500 kilometres), the Samoyeds with their reindeer herds were drawn over the more southern tundra. (The most northern tundra lay waste the entire year.) Other Samoyed tribes had settled as hunters and fishermen in the forest land along the upper Ob River and its tributaries. These tribes included the so-called Ostyak-Samoyeds—*i.e.*, those among the Samoyeds who lived near the Ostyaks and not an Ostyak-Samoyed hybrid people.

Down below in the Altai Mountain area of central Asia, there were in the nineteenth century still a number of smaller Samoyed tribes, which are now "Turkicized" or "Russified." Racially the Tundra- and Taiga-Samoyeds belong to a truly pronounced North-Mongol type. Those tribes inhabiting the Altai region appear to have contained a Volgid strain. This now raises the question of whether these tribes have brought along this strain from their oldest known home somewhat west of the Urals—or if they have absorbed this strain somewhere in the east from a still older population.

East of the Lena River dwelled the above-mentioned Yukagirs. The Chukchi-group inhabited the Kamchatka peninsula and the region around the Bering Strait. This group comprised: the Chukchi, who were partly fishermen and partly nomads; the Koryaks, who were reindeer-nomads; and the Itelmens, who lived as fishermen on the Kamchatka peninsula.

All these tribes, especially the Chukchi, belong to a

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pronouncedly coarse Mongol type. Physically they are characterized by such powerful jaws that Russian scientists have sometimes thought of a close affinity between these people and the Neanderthal race. This can probably be viewed, however, as an otherwise rather late sharpening of the North Mongol racial type. Adaptation to particularly difficult masticable food undoubtedly played a rôle here. (The Neanderthals in their time also had developed a massive masticatory apparatus.) The Bering Strait people show certain similarities—racial as well as linguistic—to the Eskimoes, who probably had their oldest homeland in this region. The present-day small settlements of Eskimoes on the Russian side of the Bering Sea probably originated through back-migration from Alaska.

V

Linguistically the Mongolian steppe peoples belong to three different groups of the Altaic language family: in the west, to the Turkic; in the center, to the "true"-Mongolic; and in the northeast, to the Tungusic. This language family probably has a very distant relationship with the Uralic language family and a still more uncertain relationship with the Indo-European language family. There are several principal pronouns, which everywhere indicate in part direct and startling linguistic similarities. However, despite several other established similarities, as for example in the original vocabulary, we have still not arrived at a completely clear total picture of these linguistic relationships. Our knowledge of this area has been enhanced in recent years by the work of the Swedish philologist Bjorn Collinder (1965).

The "early homeland" (*Urheimat*) of the Turkic languages should be placed somewhere in the eastern part of West Turkestan. The Turkic peoples were probably pushed a little further to the east by the Europid migration from the west around the year B.C. 2000. However, they later returned to West Turkestan. Today nomadic as well as settled Turkic peoples inhabit the regions somewhat to the east of the north-central-Asian Tien-Shan and Altai mountains in East Turkestan and Dzungaria without interruption in a westerly direction up to the Caspian Sea, the lower Volga region, and the southern Urals. The most important tribes in this region are the Kirghiz and the Kazaks (both nomads in the east), the Bashkirs in the southern Urals, and the partially settled Uzbeks and Turkmens in a southerly direction toward the Persian border.

In the Middle Ages Turkish groups migrated to several places in the Caucasus—especially in the eastern part—likewise into northern Persia, and in unbroken groups (as true Turks or Osmani)

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into almost all Asia Minor. Additional Turkic splinter groups are encountered here and there in southern Russia, in the Dobrudja region of Bulgaria and Rumania, and in other parts of the Balkan peninsula.

The Kirghiz and the Kazaks are of very strong Mongolid type, even if coarser and therefore somewhat less pronounced. That is, on the average, the eyes are somewhat less slanted in appearance and the face less flattened among the eastern Turkic peoples than among the true Mongols. The zygomatic arches are, in comparison, still larger and wider than among these and perhaps all other peoples. Within the more eastern Turkic tribes, however, more or less isolated Armenid strains are encountered. These strains are characterized by such features as large noses and stronger growth of beard. In the southwest Turkestanic Oasis peoples, these traits can probably be traced back to Indo-European, or rather, pre-Indo-European origins. The Turkmens, who dwell the furthest to the southwest, and most of the other Turkish splinter groups in east Persia are today partly East Mediterranean in race.

In addition to these tribes we still have the Yakuts in east Siberia along the Lena River. They arrived there in the fourteenth century. We have previously discussed the northward directed population from the steppes of central Asia. The Yakuts are superior to the tribes living around them in relation to race and to cultural tradition. With regard to the former, a part Armenid strain is also present—especially in the upper class. With respect to the latter, the Yakuts possessed cattle, horses, better houses, *et al.*

The true-Mongolic language group dominates the entire Gobi desert and has offshoots beyond up to northern Tibet, even Afghanistan, and in southern Siberia (in the Buryats). Most of the true-Mongols are nomads. A portion of the Buryats are peasants in the forests of the steppes. Apart from a few Turkic tribes in the Altai, these were the only peasants north of the Asiatic steppe belt who possessed the plow before the arrival of the Russians. The most pronounced representatives of the North Mongolid race are found here—above all in the Gobi Deserts. The heads among some tribes are yet less short than among other tribes.

The third and easternmost Altaic language group—the Tungusic—appears to have been located in earlier times in Manchuria and along the Amur river. The bearers of the Tungusic language, however, expanded rather early to the north—toward the mouth of the Lena river. There they pushed out some older tribes. Then the Tungusic peoples in turn experienced in part the same through the later-arriving Yakuts. The Siberian Tungusic

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tribes live essentially from the hunt and actually use the reindeer only for riding. This is probably a result of their early custom of horse-riding in the steppes, and also from adaptation to their often mountainous and less snow-covered homeland.

Among the southern Tungus people, the Manchu were more feared than the other nomads who in the last centuries, however, were absorbed by the Chinese. The countless small tribes in eastern Manchuria up to the Amur River are hunters and fishermen, and also in part small farmers. From a racial point-of-view the Siberian Tungus peoples resemble their neighbors, but are often more dolichocephalic (Taigid subrace) than the true Mongols. The Gilyaks on the lowest course of the Amur River appear to *many investigators to be a hybrid-tribe with the Ainu.* This is evident both as to race and language.

VI

In addition to the above-named peoples, we have on the middle Yenisey River region the so-called Yenisey-Ostyaks, who really are named the Keti and are not real Ostyaks. They probably belong to the Tibetan language group. Perhaps the Keti were pushed up into association with the migration of the Huns into the Altai region. Some of these small tribes "died out" linguistically as late as in the nineteenth century. Then some other tribes must have been further drawn in the direction of the Yenisey at a far earlier period. Isolated "Yenisey-Ostyaks" have a little curlier hair and also narrower noses than otherwise occurs among the Siberian aborigines. These are probably marks of their Tibetan origin, to which some cultural traits also point. But, as a rule, the Keti now resemble their surrounding neighbors.

The *settled* population on the old silk routes is strikingly high-skulled in this low-skulled region. It forms, so-to-say, a high-skulled transverse belt through the desert. They are the descendants of the old high-skulled culture-nations at both ends of the route—people of Sinid and Armenid race.

Now only the age and origin of the Siberian reindeer cultivation remain to be mentioned. It is possible that this is of more recent age and that we are dealing with an imitation of the cattle-raising of the southern peoples. In this case, reindeer cultivation would mostly date to the post-Christian era or at most only a little earlier. Previously all the Siberian tribes were exclusively hunters, trappers, and, in addition, fishermen. Of course, one or another animal was often held as an imprisoned and domesticated calf in order to serve as a decoy or bait during the hunt for wild reindeer. It is, therefore, not to be wondered at that extensive reindeer-raising originated at different places in the transition-belt to the older

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cattle-raising region both to the east as well as west of the Altai mountains. Similar relations occur in Scandinavia where a large part of the terminology of reindeer-raising—especially that dealing with milking—is in a remarkable manner of early Nordic origin, with the latest dating from the beginning of the Viking Age.

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The Ethnical Basis of the Stature of the Italians

PART II

By MARIO CAPPIERI

ETRUSCAN ETHNIA

In the anthropological field the Etruscan problem is still open because we ignore their genetical affinities; even their language forms a controversial subject. The primary name of the Etruscans was "Raseni" or "Rasna," while the word Etruscan derives from *turs*, which means "residents in strong cities," and which was applied particularly to the region now called Tuscany.

In the oldest times the Etruscans occupied a large part of continental and central Italy, especially the Padan valley—where they founded Spina, Adria, Bononia, and probably Mantua—and a part of Campania, where they founded Vulturnum (Capua). Before the Roman conquests, the Etruscans formed a well-defined genetical unity as well as a political and cultural one. The development of cities and villages, the character of the inhabitants, and the economic life of the country in ancient times and, to certain degree, even up to modern times, are basically a product of the Etruscan people and their civilisation.

The resources of the country and the island of Elba, which were exploited in antiquity, were not only agricultural but also industrial and involved the use of copper, lead and iron. Commerce and foreign trade were favoured by the long coastline and by the two important waterways of the Arno and Tibet rivers. From earliest historic times the people quite intensely concentrated in villages and cities, where they were protected by the natural elevation of the land, and yet were only a short distance from the sea, lakes and rivers.

According to tradition about twelve or fifteen of their cities were the capitals of rich and powerful states, as well as being centres of Etruscan civilisation. The Etruscans, during the thirty centuries of their history, maintained the ethnic and spiritual unity that they possessed *ab origine*. They formed a people of merchants, sailors, industrialists and farmers. Their rich metallurgical mines were soon known and exploited. But the Etruscans did not possess a strong political basis and unitarian spirit. Their communities were not tribes, which had surely passed before their historical epoch. The oldest historians describe the Etruscans as being

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divided into small independent states (lucumonies), often at war with each other, governed at first by princes, and then by oligarchies.

These historical sources cite a union of the various lucumonies of some social and religious character more than political, called the League of Twelve Cities, or "peoples," which were the Vell (Veii, Veio), Velzna (Volsinii, Veteres, Bolsena), Vetluna (Vetulonia), Clevsina (Clusium, Chiusi), Tarchuna (Tarquinii, Tarquini Corneto), Pupluna (Populonia), Chair (Caere, Cerveteri), Velch (Vulci, Vulso), Rusellae (Roselle), Arretium (Arezzo), Perusia (Perugia), and Velathri (Volaterrae, Volterra). The central sites of the League were Velch or Velzna. As in the case of the Greek colonies in southern Italy, which were called "cities" while they were commercial posts on the coast, we must consider the 12 Etruscan cities with much caution. For instance, there is the city of Rosellae (Roselle), enclosed by Etruscan walls of about 3.2 kilometres long with an area of about 0.814 square kilometres. But there is also the case of Volaterrae (Volterra), which had an area of about five square kilometres, with walls about nine kilometres long.

Very tentatively, I try to identify the probable descendants of these lucumonies, the territories of which are extremely dubious. The data are indicated in Table 1.

The statural mean is 1693 $\pm$ 2.83 and S.D. 10.8; the range is 1683-1711 = 28 m.m., its delta-field is 1686-1700 = 14 m.m.; five of the nine means fall within the limits of A $\pm$ 2 σ. The mean of the S.D.s is 9.0 m.m. But these values, particularly the S.D.—10.8—are indicative of a remarkable heterogeneity due, in some part, to crossbreeding with contiguous ethnias, and in part to social and environmental factors.

Under the circumstances it is more convenient to calculate the statural mean of the Etruscans using the provincial data, but discriminating the part which is clearly mixed with the Ombres, Sabineans and Latins. I indicate these values as follows: Lucchesis 1713; Pistoiesis 1718; Florentines 1717; Pisanis 1706; Leghorn people 1718; Senesis 1699; Grossettanis 1699.

The statural mean is 1710 $\pm$ 2.15 and S.D. 8.6; the range is 1699-1718 = 19 m.m.; the delta-field is 1704-1716 = 12 m.m. Of the seven values five fall into the field of A $\pm$ 1 σ, and two into the limits of A $\pm$ 2 σ. The mean of these provincial deviations, from the central value, is 7.6 m.m.

The index of interprovincial variability is 10.1, rather high and showing therefore a remarkable centrifugal tendency. The modest homogeneity for the stature of the Etruscans is partially due to genetical factors (interbreeding), especially for the population of

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TABLE I

Etruscans—Stature in m.m. and some constants of "Lucumonies" and provincial populations

Lucumonies	*Provincial populations*	*Stature in m.m.* *Provin.*	*Lucum.*	±	*S.D.*
Veii	Romans	1683			
Vetulonia	Grossetanis	1699			
Arretium	Aretinis	1692			
Perusia	Peruginis	1683	1689	2.62	7.7
Volsinii	Viterbesis	1682			
	Ternanis	1680	1681	0.67	1.4
Tarquinii	Viterbesis	1682			
	Romans	1683	1683	0.48	1.0
Caere	Viterbesis	1682			
	Romans	1683	1683	0.48	1.0
Vulci	Viterbesis	1682			
	Grossetanis	1699	1691	5.76	12.0
Rusellae	Grossetanis	1699			
	Leghorn peoples	1718			
	Senesis	1699	1705	4.29	11.0
Clusium	Peruginis	1683			
	Senesis	1699			
	Aretinis	1692			
	Ternani	1680	1689	2.96	8.7
Populonia	Leghorn peoples	1718			
	Pisanis	1706			
	Grossetanis	1699			
	Senesis	1699	1706	3.06	9.0
Volaterrae	Pisanis	1706			
	Lucchesis	1713			
	Pistoiesis	1718			
	Florentinis	1717			
	Senesis	1699	1711	2.43	8.4

the southern regions of their territory influenced by other ethnias. In the main, however, it is due to social and environmental factors. In fact, there are (1) the influence of the "chief town" (Florentinis 1717) and (2) the high stature of the coastal populations (Leghorn people 1718).

I calculated also the stature of the populations of the territory "of confluence," already mentioned, in which the Etruscans mixed up with Italics, particularly with Ombres, Sabineans and Latins (territory that I framed in linear form in Map 2 of Part I of this paper. The mean for the stature of this area is 1684 ± 1.31 and S.D. 4.7.

I calculated also the statural mean of the population within the limits of the Tuscany administrative region and obtained 1707 ± 2.20 and S.D. 8.8.

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The population which inhabited the Apulian territory in the first millennium B.C. was called by ancient authors Japygean, and the Greek and Roman historians assumed that they belonged to the Illyrian sub-race. These ancient sources, though uncertain and with modest scientific weight, are constant in the assumption that the Japygeans were different from the stock that we know as the Italics, and which inhabited the greater part of peninsular Italy.

Anyhow, the designation of Illyrians is ventured, even in regard to stature, when we compare the stature of these Japygeans with that of the traditional Illyrians, such as Istrians, Croats, Dalmatians, Bosniacs, Herzegovines and Montenegrins, who are generally of high stature, while the Apulians at present show a mean of 1658. My opinion is that they were related to the ancient Epirotes, Achae and Messenis.

In Japygia, as well as in Lucania and Calabria (part of the so-called Magna Graccia) the phenomenon of the Greek influence rose though the establishment of the so-called Greek colonies, *which were, at least in the beginning, sea coast sites—simple* "emporia" on the coast. Such were Tarentum, founded in B.C. 708, Gallipolis (Gallipoli), in the fifth century, Hydruntum (Otranto), Brundisium (Brindisi), Neapolis, near Bari, and Aufidena, in the environs of the river Ofano. They were really small commercial posts for local trade, selling or bartering the Greek merchandise (vases, clothes and jewels) against local products. The colony of Tarentum was the only one that eventually flourished and became an urban community, that is, a *polis*. The Greeks entered the Japygean society with some facility and that perhaps corroborates my assumption that the Apuleans had genetical and cultural affinities, such as language and customs, with the Greeks.

But the eventual intercrossing had no visible effect on the Japygean demography, which was immensely larger than that of the Greeks of the "emporia" and Tarentum. Five "peoples" formed the Japygean ethnia—Dauniis, Peucetiis, Messapiis, Salentineans and Poediculis—for whose presumable descendants I indicate some essential constants in Table 2.

The mean stature is 1658 $\pm$ 1.50 and S.D. 5.0. The range of frequencies is 1654-1660 = 6 m.m., its delta-field is 1654-1663 = 9 m.m., and the mean of the deviations of the "peoples" series is 1.8 m.m. All the statural means fall into the limits of A $\pm$ 1 σ. The reciprocal differences of means are indicated in Table 3. The index of inter-peoples variability is 2.8. The ten differences of means that I have calculated, checked with the t-test, all appear to be "non-significant." These data show the singular homogeneity

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TABLE 2

Japygeans—Stature in m.m. and some other constants of "peoples" and provincial populations

"Peoples"	*Provincial populations*	*Stature in m.m. Provin.*	*"Peoples"*	±	*S.D.*
Dauniis	Foggianis	1654	1654	—	—
Peucetiis	Baresis	1656			
	Tarantinis	1663	1660	2.40	5.0
Poediculis	Baresis	1656			
	Tarantinis	1663	1660	2.40	5.0
Messapiis	Tarantinis	1663			
	Brindisinis	1658			
	Leccesis	1657	1659	1.25	3.2
Salentineans	Tarantinis	1663			
	Baresis	1656			
	Brindisinis	1658			
	Leccesis	1657	1658	1.09	3.2

TABLE 3

Japygeans—Reciprocal differences of statural means in m.m. of "peoples"

"Peoples"	*Dauniis*	*Peucetiis*	*Messapiis*	*Salent.*	*Poedic.*
Dauniis	—	6	5	4	6
Peucetiis	—	—	1	2	0
Messapiis	—	—	—	1	1
Salentineans	—	—	—	—	2
Poediculis	—	—	—	—	—

of the stature of this Apulean population, whose central value (1658) falls among the Messapii, in the Brindinsinis population. Therefore, the eventual differences of means, particularly those regarding the provincial data, must be ascribed to social and environmental factors. All the five "peoples" have coastal territory, and thus this influence is not visible. The case of the Dauniis, which show the relatively lowest stature, may be due to the fact that the presumable descendants—the Foggianis, 1654—occupy a territory with extensive inland areas. Even the influence of the "chief town" is not apparent, because the Barese population—1656—has practically the same mean value—1658.

I have pooled together the 12 provincial data for forming a single series with a mean stature of 1659 ± 0.68 and S.D. of 3.4. Its range of frequencies is 1654-1663 = 9 m.m.; its delta-field is 1657-1661 = 4 m.m. Due to the different basis of the calculation there is some slight divergence between these data and those arising from the "peoples" calculation. Of the 12 provincial means, seven fall into the field of A ± 1 σ and five into that of A ± 2 σ. The index of the inter-peoples variability is 3.5.

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Disregarding " peoples " I calculated the mean stature of the administrative region of Apulia and obtained a mean of 1658 ± 1.02 and S.D. of 3.4.

ETHNIA OF THE ITALICS

" Italics " is a convenient term created by the archaeological school to designate the population of the ages preceeding the rise of Rome which inhabited central and southern Italy and which are well differentiated from the Gauls, Etruscans and Japygeans. Without entering into anthropological discussion, which could only lead to controversial argument outside the scope of the present study, I assume however that the Italics were a variety of the Mediterranean race. They inhabited the regions on both sides of the Apennines, from the Padan valley to the southern end of Italy; in the east they spread north to the Marecchia river near San Marino on the Adriatic coast, and south to the Biferno river; on the Tyrrhenian Sea they inhabited an area running from Fregene (Latium coast) up to the furthest edge of the Bruttiis territory (present Calabria).

The ancient historical sources distinguish these populations by languages into two groups: the Ombreans and the Oscans. Such was the only division because the ancients gave no importance to ethnical differences. They further divided the Ombreans and Oscans into " peoples " or " nations," bound to each other by what they termed a " blood relationship." In Map 2 in Part I of this article I outlined *grosso modo* the boundaries of these populations. The Ombreans lived in territory stretching from west of the Tiber at Orte north-east to near Forli on the Adriatic coast. The Ombrean language was related to the primitive Latin.

The second linguistic group, the Oscans, lived in the territory of middle and southern Italy. It occupied the present regions of Calabria, Basilicata, Campania, Abruzzi, and part of Molise. As is well known, the linguistic distinctions, when introduced in anthropology, do not always agree with the geno- and phenotypes. On the contrary the division of the ancient world by *stirpi* or " peoples " or " nations " has much value because in their expression " bound by blood tie " is implicit the modern sense of genetical relationship.

At the time of the foundation of Rome the populations now called Italics had a culture much inferior to that of the Etruscans. They had an extremely poor economy, based on pastoral and primitive agriculture. They lived in villages protected by moats and palisades. Some of these villages were enlarged, becoming small cities, larger and better protected. They had no industry, trade or art and had no notion of script, which only later they

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would employ. The interchange of products was based totally on bartering. Generally they had a patriarchal government, with an elected chief who enjoyed modest authority. The various Italic "peoples" constituted frequently a so-called federation, which was more religious and social than political, and which was generally called the Sacral League.

After my study of the historical sources and other elements, together with the analysis of the phenotypical characteristics given by Livi in his admirable *Antropometria militare*, I distinguish the Italics in three large groups connected to each other by old historical deduction, but without any ethnical meaning. Such a grouping is requisite by practical purpose of a better analysis, and is founded on the differentiation created by the social, economic and environmental influence. The groups are: (1) the Ombrean "peoples"; (2) the Samnite "peoples"; and (3) the Sabellean "peoples."

These groups show a differentiated stature, parallel with their localisation in the peninsula from north to south. The first group has a mean of 1677, the second 1651 and the third 1644. The difference between the first and the second group is 26 m.m., between the second and third 7 m.m., in total, between the first and third group, 33 m.m. This variance is due, in the main, to social and environmental factors. This differentiation is also the result, to some degree, of intercrossing. The second and third groups had scarce possibility of interbreeding with other ethnias, while the Ombreans were in direct contact with the Gauls and the Etruscans.

Basically, the three groups have the same genetic unity but the stature has been influenced by interbreeding and by social and environmental factors. I will now deal more fully with the subject.

GROUP OF THE OMBRIAN PEOPLES

This group was divided into 11 "peoples" or "nations": Ombri, Sabinean, Latin, Falisco, Aequean, Hernicean, Volsco, Vestinean, Paelignean, Marsican and Picenean. I outlined the respective areas of residence of these in Map 3 of Part I of this paper.

The Ombris formed a large population inhabiting a strip of territory north to south inland of the peninsula, which, in present times and in normal geographical terms, frames the largest part of the regions of Marches, Umbria and Latium, and a narrow portion of the Adriatic coast from the River Marecchia to the River Esino. Their chief town was Sarsina, in the modern province of Forlii.

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The Sabineans, who had austere and frugal habits, inhabited the territory westward of the River Nar (Nera), which is part of the present provinces of Perugia and Rieti. Their chief town was Cures, but other important communities were Amiternum and Reate (Rieti).

The Latins occupied a territory much smaller than the present region of Latium; their chief town was once Albalonga and later Rome.

The Falischeans inhabited a rather small territory west of the river Tiber and north of Veii; their chief town was Falerii.

The Aequeans occupied a territory between Rieti and Lake Fucino; their chief town was once Carseoli and later Alba Fucens, on the shore of Lake Fucino.

The Herniceans lived north of the river Sacco and the middle valley of the River Liri. Anagnia was their chief town.

The Volscheans lived in the territory between Velletri and Formia on the Tyrrhenian coast; their chief town was Antium (Anzio). One of their tribes was the Rhutuleans, whose chief town was Ardea.

The Piceneans inhabited the territory between the central Apennines and the Adriatic Sea, from the rivers Esino (in the north) and Vomano (in the south); their chief town was Asculum (Ascoli).

The Vestineans were in the area south of the Picenean territory between Mont Gran Sasso and the Adriatic coast, and between the rivers Vomano and Pescara.

The Paeligneans lived in an inland territory to the east of Lake Fucino.

The Marsicans were famous for their war-like character; they inhabited territory to the south of Lake Fucino, in the present province of Frosinone. Their chief town was Marruvium on the shores of Lake Fucino.

In Table 4 I indicate the statural means and some constants of the presumable descendants of these "peoples" (or "nations," as the ancient historians called them).

The stature of these eleven "peoples" is 1676 $\pm$ 1.10 and S.D. 5.5; their range of frequencies is 1669-1687 = 18 m.m.; the value of the delta-field is 6 m.m. *viz.*, 1673-1679. Seven of the 11 statural means fall within the limits of A $\pm$ 1 σ, the other four into A $\pm$ 2 σ. The reciprocal differences of means were indicated in Table 5 from which I obtained the index of inter-"peoples" variability—6.1.

The 44 differences of means checked by the t-test give a figure of 88.6 per cent of "non-significant values." The eleven "peoples" showed a rather homogeneous stature in the complex,

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TABLE 4

Stature in m.m. and some other constants of the group of Ombrean "peoples"

"Peoples"	*Provincial populations*	*Stature in m.m. Provin.*	*"Peoples"*	±	*S.D.*
Herniceans	Frusinates	1669	1669	—	—
Falischeans	Viterbesis	1682	1682	—	—
Aequeans	Aquilanis	1681			
	Reatinis	1668	1675	4.39	9.2
Paeligneans	Aquilanis	1681			
	Teatinis	1656	1669	8.50	17.7
Volscheans	Frusinatis	1669			
	Latinensis	1680	1675	3.72	7.8
Marsicans	Frusinatis	1669			
	Aquilanis	1681	1675	4.08	8.5
Latins	Reatinis	1668			
	Romans	1683			
	Latinensis	1680	1677	3.04	7.8
Vestineans	Teramanis	1661			
	Pescaresis	1668			
	Aquilanis	1681	1670	3.94	10.1
Piceneans	Teramanis	1661			
	Ascolanis	1678			
	Maceratesis	1686			
	Anconetanis	1688	1688	4.15	12.3
Sabineans	Teramanis	1661			
	Reatinis	1668			
	Ternanis	1680			
	Aquilanis	1681			
	Peruginis	1683	1675	2.82	9.4
Ombris	Ternanis	1680			
	Pesaresis	1683			
	Peruginis	1683			
	Anconetanis	1688			
	Aretinis	1692			
	Forlivesis	1695	1687	1.62	5.8

TABLE 5

Italics—Reciprocal difference of statural means in m.m. of the group of the Ombrean "peoples"

"Peoples"	*Hern.*	*Fal.*	*Aeq.*	*Pael.*	*Vol.*	*Mars.*	*Lat.*	*Vest.*	*Picen.*	*Sab.*	*Omb.*
Herniceans	—	13	6	0	6	6	8	1	9	6	18
Falischeans	—	—	7	13	7	7	5	12	4	7	5
Aequeans	—	—	—	6	0	0	2	5	3	0	12
Paeligneans	—	—	—	—	6	6	4	1	9	6	18
Volscheans	—	—	—	—	—	0	2	5	3	0	12
Marsicans	—	—	—	—	—	—	2	5	3	0	12
Latins	—	—	—	—	—	—	—	7	1	2	10
Vestineans	—	—	—	—	—	—	—	—	8	5	17
Piceneans	—	—	—	—	—	—	—	—	—	3	9
Sabineans	—	—	—	—	—	—	—	—	—	—	12
Ombres	—	—	—	—	—	—	—	—	—	—	—

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but the uniformity is diminished when analysing the data of the various "peoples." The best value of these S.D.s is shown by the Ombris—5.8—notwithstanding its position among many other "peoples" and the possibility of interbreeding with them. But, apart from the function of the strict endogamy, environmental factors have surely altered the basic unity of their stature: for instance, the influence of "the coast population" of the Anconetanis—1688. The Ombris inhabited a very large area (nearly 20,000 square kilometres) and to that accrue the environmental factors.

Very particular is the case of the Piceneans with a S.D. of 12.0. They inhabited a very varied and mountainous territory which extended from the Apennines to the Adriatic Sea. The extremely variable territory, crossed by high valleys, was very much apt to differentiate eventual solutions, even very slight ones, and to influence the isolation of the various communities. To these basic factors the environmental influence must be added, as for instance, the "coastal position," with the Anconetanis—1688. In many instances the "chief town" influence is manifest, so that the Peruginis—1683—affect very much the value of the Sabineans (1675), the Aequens (1675) the Vestineans (1670), the Peligneans (1669). The central value of the complex falls among the Piceneans in the Ascolanis population. The index of inter-"peoples" variability—6.1—shows the reciprocal and generalised centrifugal tendency of these "peoples."

I must make two points clear: (a) I could not use, as it was, the mean of the Roman population—1705—because it was surely affected by the large immigration (starting from 1870) from other provinces and because it was clearly in contrast with the values of the surrounding provincial populations, the Frusinatis (1669), the Reatinis (1668), the Viterbesis (1682), the Ternanis (1680), and the Latinensis (1680). I have taken the stature of the Romans as it was shown by Livi for recruits of 1859-1863, increasing it with the coefficient I stated in my study "The Stature of the Italians After a Century."[1] (b) The second remark regards the Latinensis population (1680), whose provincial territory was colonised in a

[1] Mario Cappieri, "Height of Italians During a Century," *Proceedings of VIth International Congress Anthrop. Ethnol.*, Paris, Vol. I, 1960, p. 425; "La statura degli italiani durante il secolo," *Rivista di antropologia*, Roma, Vol. XLVII, p. 295; "La statura degli italiani durante un secolo," *Annuario Nazion.*, Roma, Ediz. 1960-61, p. 125; "La statura dei siciliani un secolo fa ed oggi," *Atti XVIII Riun. Soc. Ital. Econ. Demogr. Statist.*, Palermo, 1962, p. 1; "Bilanz eines Jahrhunderts: die Körpergrösse der Italiener nimmt zu." *Aerztliche Jugenkunde*, Berlin, 56 Jahrg, p. 124; "Die Statur der Italiener und im besonderen der Sizilianer nach einem Jahrhundert," *Acta Facult. Rer.*, Nat. Univer. Bratislava, Vol. XI, 1966, p. 131.

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large measure by Venetos farmers during the Fascist period. It was supposed, in consequence, that the statural mean was erroneous; the truth is that it is in line with the values of the surrounding provincial populations: for instance it is slightly inferior to that of the Viterbesis (1682), and of the Romans (1683), slightly higher than the Reatinis (1668) and Frusinatis (1669), but surely it was not influenced by the Veneto farmers, whose means are 1708 of the Euganeans and 1731 of the Friulanis.

In the Ombreans' complex the Greek influence, as a demo-genetic factor, was practically nil; the ancient sources indicate Ancona as the only Greek colony. Then I took into consideration the provincial values (31) and obtained a statural mean of 1677 $\pm$ 1.16 and S.D. 9.7; the range of the values of the series is 1656-1695 = 39 m.m. and the delta-field is 1674-1680 = 6 m.m. Of these 31 values, 23 fall within the limits of A $\pm$ 1 σ, seven into that of A $\pm$ 2 σ, one into that of A $\pm$ 3 σ. The index of inter-provincial index is 9.0. It is to be observed that the values of the means of S.D.s given by the "peoples" series are slightly different from those given by the provincial series; the differences are due to the different basis of calculation, *viz.*, to a greater number of frequencies, so that the values obtained with the provincial series are statistically more adherent to the actual trend.

The centrifugal tendency is higher when considering the 31 provincial populations rather than the 11 "peoples." The greater tendency is shown by the Teatinis (difference with the mean) 21 m.m., Forlivesis 18 m.m., Teramanis 16 m.m., Aretinis 15 m.m.; but this is only partially explained by the peripheral position of these populations and, in some cases, and partially, by genetic influence. The Forlivesis were in contact, at the extreme north of the Ombrean region, with the Cispadan Gauls who have a statural mean of 1703.

I tried to discriminate the social and environmental elements which influence the statural means. First, I exclude the means regarding the Forlivesis, the Aretinis, the Peruginis and the Ternanis, who belong to a "territory of confluence," where we note the process of interbreeding with the Gauls and the Etruscans. Then I would tentatively remark that the Anconentanis and the Latinensis belong to "coastal" areas, and that the Viterbesis, the Aquilanis, the Romans, the Ternanis, the Peruginis, and the Pesaresis are populations under the "chief town" influence. Then with much caution I divided these Ombrean populations for the statural character into three groups: as "original" with 35.5 per cent, as "affected" with 45.2 per cent, and "intercrossed" with 19.3 per cent. The first group is represented by a statural mean of 1665 $\pm$ 0.92 and S.D. of 4.6; the second by a mean of 1682 $\pm$

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0.54 and S.D. of 3.0; and the third group by a mean of 1685 ± 1.79 and S.D. of 6.4.

From that I assume provisionally that the difference of 17 m.m. between the first and second groups represents the level of social and environmental influences (" coastal " and " chief town "), and the difference of 20 m.m. between the first and third groups represents the interbreeding influence of the Gauls and Etruscans. I calculated the parameters and traced the theoretical curve with the provincial frequencies, but it does not fit at all the actual curve; the degree of kurtosi is too high and therefore this theoretical curve has no biometrical value. In fact with the notations A 1677, N 29, S.D. 9.7, n 14 and χ^2 177.5, the value of P is very far from the value of P for 0.05 probability test (which is 23.1).

Disregarding " peoples " I calculated the statural means of the population within the limits of the administrative regions related to the territories of the Ombreans. I obtained a mean of 1684 ± 1.5 and S.D. of 4.4 for the Marches region, a mean of 1682 ± 1.06 and S.D. of 2.2 for the Umbria region, and a mean of 1681 ± 4.6 and S.D. of 15.7 for the Latium region.

GROUP OF THE SAMNITE " PEOPLES "

The second group of the Italics was composed of the " peoples " Auruncis, Opiceans, Picentineans, Samnitis, Marrucineans, and Fraentaneans. Most of them formed the Oscan League, a union more religious than political, the chief of which was elected and had the title of " meddix."

The Samnitis were a very warlike " people "; they were Oscan-speaking and were considered to be the leaders of the Oscan League. They occupied a long and narrow piece of territory along the Apennines. In the north this territory began at the height of the loop that the River Sangro makes as it turns northwards a little below Roccaraso. To the south it is confined by the territory inhabited by the Lucaneans—the high valley of the River Bradano. The chief town of the Samnitis was Bojano on the River Biferno. The Samnite tribes were mostly farmers and shepherds who usually dwelt in unfortified villages and communities, but were also formidable fighters. Some of these tribes were well known, such as the so-called Federation of Four—the Hirpineans, whose chief town was Malies (Benevento), the Pentras, whose chief town was Aesernia (Isernia), the Caracenas, with Aufidena (Castel di Sangro) as their chief town, and the Caudinis, who had Caudium (between Caserta and Benevento) as their chief town.

The Marrucineans inhabited a strip of territory immediately south of the Vestinis in the present province of Chieti and to the east of the River Pescara; their chief town was Teate (Chieti).

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The Fraentaneans were located more to the south. They were confined by the Japygeans at the River Biferno, and to the north by the Marrucineans. These two " peoples "—the Marrucineans and the Fraetaneans—met inland the Samnites about 30 kilometres from the Adriatic coast.

The Auruncis occupied an area on the Tyrrhenian littoral between the rivers Garigliano and Volturno. Inland they reached the River Tanagro, and so occupied part of the present province of Caserta. Their chief town was Suessa (Sessa Aurunca).

The Opiceans were confined to the north by the Auruncis while to the south they spread nearly to Picentis (between Salerno and Battipaglia). Their chief town was Salernum (Salerno). The Picentineans' territory began close to it and stretches up to the river Sele. Their chief town was Picentia (Picenzia). In Table 6 I

TABLE 6

Italics—Stature in m.m. and other constants of the group of Samnite " peoples "

" *Peoples* "	*Provincial populations*	*Stature in m.m.* *Provin.*	" *Peoples* "	±	*S.D.*
Picentineans	Salernitanis	1652	1652	—	—
Auruncis	Casertanis	1651	1651	—	—
Marrucineans	Teatinis	1656	1656	—	—
Fraentaneans	Teatinis	1656			
	Campobassesis	1654	1655	0.67	1.4
Opiceans	Neapolitans	1656			
	Avellinesis	1650			
	Salernitanis	1652	1653	1.21	3.1
Samnitis	Materanis	1632			
	Potentinis	1637			
	Avellinesis	1650			
	Foggianis	1654			
	Beneventanis	1653			
	Campobassesis	1654			
	Iserniatis	1654			
	Casertanis	1651	1648	2.09	8.7

give the statural means and some other constants of the presumable descendants of these " peoples." The mean stature is 1653 ± 0.84 and S.D. of 3.0; the range of the frequencies is 1648-1656 = 8 m.m. and the delta-field is 1650-1656 = 6 m.m. Five of the " peoples " means fall within the limits of A ± 1 σ and one (Samnites) into that of A ± 2 σ.

In Table 7 I indicate the mutual differences of statural means of these " peoples." The inter-index of variability is 3.5. I have checked the 19 differences of means by the t-test and found that 94 per cent of them were " non-significant figures." The central

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TABLE 7

Italics—Reciprocal differences in m.m. of statural means of the group of Samnite "peoples"

"Peoples"	*Picen.*	*Auru.*	*Marru.*	*Fraent.*	*Opic.*	*Samn.*
Picentineans	—	1	4	3	1	4
Auruncis	—	—	5	4	2	3
Marrucineans	—	—	—	1	3	8
Fraentaneans	—	—	—	—	2	7
Opiceans	—	—	—	—	—	5
Samnitis	—	—	—	—	—	—

mean—1653—falls on an ideal line which runs from Chieti to Naples.

The stature shows a good uniformity with a moderate centrifugal tendency of the various "peoples," which is accentuated by the Samnitis with their intra-index (S.D.) of 8.7. Social and environmental factors have undoubtedly influenced the statural character as the influence of the "chief town" population (Teatinis and Neopolitans, 1656) affecting the Marrucineans and the Opiceans. The variations from the central mean are modest, as 1 m.m. of the Picentineans, 2 m.m. of the Auruncis and Fraentaneans, 3 m.m. of the Marrucineans, and 5 m.m. of the Samnites. The Opiceans had no difference at all.

The Greek influence was very strong and deep in its effects, particularly among the Opiceans in whose territory the Greeks established some "emporia," such as Cumae, founded in the eighth century B.C., Neapolis (Naples), founded in the fifth century, Poseidonia (Paestum), founded in about 600, and Dicearco (by Castellamare di Stabia) *in* B.C. 531. Some of these "emporia" turned in the course of time into *poleis*. In Campania region the Greeks had more opportunity to expand, but it was in a rather modest way, while their culture achieved, little by little, an immense value and extension. The fact is that the Campanians, in the second half of the first millennium B.C., were a large population and the territory was densely inhabited and could therefore assimilate easily the eventual immigrants.

I have then formed a series with the values of the 16 provincial populations; the mean is 1651 $\pm$ 1.07 and S.D. of 6.7. Its range of frequencies is 1632-1656 = 24 m.m. and the delta-field is 1648-1654 = 6 m.m. Fourteen provincial means fall into the field of A $\pm$ 1 σ, and the other two into that of A $\pm$ 2 σ. The inter-provincial index of variability is 5.4. As I have already remarked for the other ethnias, the result figure obtained with the provincial statures is more correct than that obtained with the "peoples" or tribal data. The difference in the result is practically negligible. In the present case the actual value is statural mean 1651 and S.D.

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6.7. This level of the index of variability is due to the rather abnormal values of the Teatinis, Neapolitans, Iserniates and Campobassesis, which indicate a non-genetic basis.

I try to discriminate for this group of Italics the " original " statural value from that " affected " by social and environmental factors. With much caution I assume that the " original " group, the " affected " group and the heterogeneous group, are represented on the whole population by the following values: 43.8 per cent, statural mean 1651 ± 0.28, S.D. 1.1; 37.5 per cent, statural mean 1655 ± 0.34 and S.D. 1.2; 18.7 per cent, statural mean 1641 ± 4.49 and S.D. 11.5. The difference between the means of the first two groups—" original " and " affected "—is 4 m.m., which represents 0.2 per cent of the " original " stature.

The territory inhabited by these " peoples " is extremely divergent in its ecological elements; all the central and eastern areas are very mountainous with deep and difficult valleys in a very elevated land. The communities and villages lived in isolation with their own evolution emphasised by their endogamous society.

The data given above shows that the Marrucineans and the Fraentaneans were heavily interbred with the " peoples " of the Ombreans. This was the logical consequence of their residence, which was on the extreme north-eastern region of the territory. Their statural mean—1655—is practically the same of the " affected " group and obviously shows a " territory of confluence " of these two " peoples " with the Ombrean Vestinis.

There is also a sure interbreeding of some southern " peoples " coming in contact with the Japygeans, the Potentinis (Potenza) and the Mateolans (Matera). These last two were living in an extremely hard, mountainous and isolated territory. They belonged to the Lucanian ethnia.

Some aspects of this heterogeneity are revealed by the very high value of the S.D. of this intercrossed population—11.5—and by the statural mean—1641—against the general mean of 1651.

I have already pointed at the statural difference between the mean of the Samnitis and the Ombreans, whose " original " figure, 1655 and 1651, shows a difference of 4 m.m., which represents 0.24 per cent of the former group.

Regardless of the " peoples " I calculated the statural mean of the population of the administrative regions involved in my present scheme: the Campanians, 1654 ± 0.99 and S.D. 3.3; the Abruzzesis, 1667 ± 3.71 and S.D. 10.9; the Molisanis 1654.

GROUP OF THE SABELLEAN " PEOPLES "

The third group of the Italics that I have designated in my scheme was composed of the Lucaneans and Bruttiis. The former

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inhabited the forests and the mountainous region of Brezziis or Bruzii, a very hard and poor region. The same name of the "people" is derived from the Latin *lucus*, woods. Their chief town was Grumentium on the river Agri. The latter inhabited principally the region of Bruttium, now called Calabria, also a very poor, woody and mountainous territory, with chief towns at Consentia (Cosenza) and Hipponion (Vibo Valentia).

In Table 8 I indicate the statural means and some other

TABLE 8

Italics—Stature in m.m. and other constants of the group of Sabellean "peoples"

"Peoples"	*Provincial populations*	*Stature in m.m.* *Provin.*	*"Peoples"*	±	*S.D.*
Lucaneans	Potentinis	1637			
	Materanis	1632			
	Cosentinis	1651			
	Salernitanis	1652	1643	3.37	10.0
Bruttiis	Catanzaresis	1641			
	Regginis	1646			
	Cosentinis	1651	1646	1.95	5.0

constants of the presumable descendants of the Sabellean "peoples."

The mean stature is 1645 ± 0.67 and S.D. 1.4. Its range of frequencies is obviously the difference between the two means—3 m.m. The delta-field is 1643-1647 = 4 m.m. The two means fall into the field of A ± 1 σ, their difference, tested by the t-test, is "non-significant" (P 0.65). The central value falls among the Reggina population of the Bruttiis.

The Lucaneans and the Bruttiis, subjected to their old traditions and satisfied with their hard primitive economy and their poor tenor of life, after the eighth century B.C. came into contact with the Greek culture. There were many Greek colonies in Lucania and Calabria, such as Metapomtum, founded in B.C. 690; Sybaris in B.C. 720; Croton in B.C. 710; Epyzephirii (Lochri) in B.C. 687; Rhegium (Reggio) in B.C. 668; Elea (Veglia) in B.C. 540; Thurii in B.C. 444; Eraclea in B.C. 433; Siria in the seventh century; Hipponion (Ipponia) in the sixth century; Caulonia and Skylletion (Squillace), both on the gulf of Sta Eufemia; Pyxos, Laus, Scidrus, all on the gulf of Policastro; Tempsa (Temesa, Terina); Scylcuem (Scolaieum); Crimisa, on the River Fiumenica; and Medma (Rosarno). Many of them were, and remained, "emporia," landing places or small colonies for trading and bartering with the natives. Some others, such as Metaponto, grew to the point of being large urban communities (*poleis*). The Greek cultural

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influence was enormous but it was very modest in the demogenetic field. Therefore the variations we note between the various populations of Lucania are essentially due to social and environmental causes.

I have then compiled a series with the provincial data, and obtained a statural means of 1644 ± 1.9 and S.D. of 7.5; the range of frequencies is 1632-1652 = 20 m.m. and the delta-field is 1638-1650 = 12 m.m. with an index of inter-provincial variability of 9.3.

The intra-index (S.D.) of 7.5 shows a not too excellent homogeneity of the statural series, and it is followed by the value—9.3—which is indicative of a rather heavy centrifugal tendency of the seven populations from the central value of 1644. The trend of the deviations appears sinusoidal; in fact it is 2 m.m. of the Regginis; 3 m.m. of the Catanzaresis; 4 m.m. of the Potentinis; 7 m.m. of the Cosentinis; 8 m.m. of the Salernitanis; and 12 m.m. of the Materani. This last deviation of 12 m.m. could be attributed to the fact that they inhabited a rather large territory, sparsely populated with isolated communities which had, in the course of time, divergent evolutions due to segregation and strict endogamy. The Lucaneans and the Bruttiis were divided into many warlike tribes with severe and austere habits and an endogamous society.

The descendants of the Bruttiis are basically mesocephalic (78.4), with a divergence not too small: a dolicephalic index for the mountainous communities and a brachycephalic index for the coastal or rather low-lying territories.

The Lucaneans show for the cephalic index a rather different trend. Their mean is 80.0, but exactly like the Bruttiis, the inhabitants of the highlands still have a mesocephalic form with an index of 79.7.

Also with these Sabellean " peoples " I tentatively outline the three groups of " original," " affected " and heterogeneous categories, with the respective figures: 28.7 per cent, 42.6 per cent, and 28.7 per cent. The difference between the first two groups—the presumable " original " Sabelleans and those affected by " social and environmental factors "—is 7 m.m. which represents only a 0.4 per cent of the " original " stature.

Regardless of the " peoples " or " nations " I calculated the population of the two administrative regions of Basilicata and Calabria, the former with a statural mean of 1635 ± 1.73 and S.D. 3.6, the latter 1646 ± 1.95 and S.D. 5.0.

(To be concluded)

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The Geography of Stupidity in the U.S.A.

By NATHANIEL WEYL

The analysis of the mental test scores of men drafted into the armed forces of the United States provides a valuable mine of information on regional and racial differences in intelligence.[1] In 1968, 1,009,381 Whites (non-Negroes) and 155,531 Blacks were given the Armed Forces Qualification Test (AFQT), a general aptitude test that is comparable to such widely used intelligence tests as the WAIS and Stanford-Binet. The numbers and per centages failing the mental tests are reported by states for both Whites and Blacks. The percentages falling into each of the four mental test groups are reported by army recruiting districts. Unfortunately, no breakdown of test scores by state and by race is available and my efforts to obtain such a breakdown have thus far been unavailing. Accordingly, the data provide a breakdown of gross stupidity by states and by race, but provide information on the prevalence of superior and very superior mental aptitude by race and by region only.

Nationally, 35.5 per cent of the Blacks, but only 6.3 per cent of the Whites (more accurately, non-Negroes) failed the Armed Forces Qualification Test and hence were deemed mentally inadequate for military service. These figures apply to the Zone of Interior, that is to say, the United States excluding Alaska, Hawaii and overseas possessions. Since the white total given includes everyone but Negroes, it seems desirable to bar consideration of the two newest American states, Guam and Puerto Rico, all of which are racially mixed.

Within the Zone of Interior, large regional and state differences exist and are revealed by the statistics of AFQT failure. The usual Northern assumption is that stupidity among Whites is concentrated in the Deep South (which can be defined approximately as comprising North and South Carolina, Georgia, Alabama, Mississippi and Louisiana) and that it reaches its maximum in Mississippi, a state which, for a variety of reasons, is the *bête noire* of liberal sociologists. The most general reasons for hypothesizing this pattern of stupidity are the belief that chattel slavery discouraged initiative and education among poor

[1] Medical Statistics Agency, Office of the Surgeon General, Department of the Army, *Supplement to Health of the Army: Results of the Examination of Youths for Military Service, 1968*, Washington D.C., 1969.

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Whites, that only the more shiftless and degraded white workers and farmers remained in areas where they had to compete with slave labor, and that the effect of a warm-to-torrid climate on intellect was enervating.

TABLE 1

Percentages of 1968 white (non-Negro) inductees into the U.S. Armed Forces failing the mental test by states (excluding Alaska, Hawaii and U.S. possessions)[1]

10 *worst states*	*% failing*	10 *best states*	*% failing*
Kentucky	14.8	Wisconsin	1.2
Tennessee	14.2	North Dakota	1.4
West Virginia	13.4	Rhode Island	1.4
New Mexico[2]	13.0	Minnesota	1.5
North Carolina	11.9	Washington	1.6
Georgia	11.5	Nebraska	1.7
Mississippi	10.9	Iowa	1.8
Alabama	9.5	Kansas	2.6
South Carolina	9.5	Utah	2.7
Virginia	9.1	Wyoming	2.9

[1] *Health of the Army Supplement*, pp. 46-47, Table 17.

[2] The high failure rate is due to the presence of a large number of Mexicans, Indians and "old Spanish" (people of Spanish or Mexican blood who inhabited the region when it was annexed by the U.S.) in the population. They are included in the tabulation because it refers to "non-Negroes" rather than to Whites.

The most salient conclusion that can be drawn from the table is that low mental scores are most prevalent, not in the Deep South, but in the Appalachian region. Kentucky, the leading state in this respect, had a Negro population of only 13 per cent on the eve of the Civil War as compared with South Carolina's 57 per cent. The state sided with the North against the Confederacy, but was deeply split, the mountain folk favouring the Union and the plains people siding with the South. Tennessee also has a large montane and piedmont population. While she fought on the Confederate side, the mountain folk of English and Scottish descent generally supported the North. West Virginia, the third worst state in terms of white stupidity, separated from Virginia at the beginning of the Civil War because its mountain people supported the North. There were few Negroes in West Virginia and its hill-billy people had little or nothing in common with the plantation economy and culture of the South.

There is little correlation between the prevalence of slavery and white intelligence, as measured by the Caucasian mental-test failure rate. Louisiana, for example, one of the great centers of the plantation and slave labor system, reported a white failure rate of 7.1 per cent, which is significantly lower than New York's 8.2 per cent. It may be worth adding that two other states which

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formed part of the Confederacy, Florida and Texas, reported proportionately lower failure rates for non-Negroes than New York State.

Almost half a century ago, Nathaniel D. M. Hirsch gave Pintner-Cunningham and Dearborn mental tests to 1945 school children in Kentucky mountain communities. The average I.Q. decreased consistently from 86.6 at ages five-to-six to 74.6 at fourteen. The shortfall in intelligence was greater than that currently prevailing between Whites and Blacks.[2] However, it is probable that at least half of the I.Q. deficit was due to an intellectually impoverished home and school environment.

There are three probable genetic causes for the abnormally large proportion of white mental defectives in the Appalachian region. The South was the main recipient of deported English felons and paupers, of the scourings of the poor houses, of those sent to America because brain damage or innate low intelligence made it impossible for them to earn a livelihood at home. Most of them migrated from the tidewater areas, where they could not earn a livelihood in competition with slave gangs, to the mountainous hinterland of the South where a man could eke out a subsistence by farming, logging and hunting. White indentured laborers would often move westward once their period of bondage was over for the same reasons.

Some of these people were of good, even superior, stock. Some were adventurous, but poor, people, who entered into temporary peonage to enjoy later the great opportunities America had to offer. Others were prisoners-of-war taken in such religious struggles as the Monmouth Rebellion and Cromwell's campaigns in Ireland. But by and large, they were deemed poor human material. Thus, Benjamin Franklin[3] complained in 1751 that "all the Newgates and Dungeons in Britain are emptied into the Colonies" and suggested that America export rattlesnakes to England in return:[3]

> What is a little *Housebreaking, Shoplifting* or *Highway Robbing;* what is a *Son* now and then *corrupted and hang'd,* a Daughter *debauch'd* and *pox'd,* a Wife *stabb'd,* a Husband's Throat cut, or a Child's *Brains beat out* with an Axe, compar'd with this "IMPROVEMENT and WELL PEOPLING of the Colonies?"

[2] N. D. M. Hirsch, "An experimental study of the East Kentucky mountaineers: a study in heredity and environment," *Genet. Psychol. Monog.*, 3, 183-244. Mean I.Q. rose to 81.1 at age 15 and over, but this reflects the fact that high school attendance was selective for intelligence at that time.

[3] Leonard W. Laboree (editor), *The Papers of Benjamin Franklin*, New Haven, 1961, IV, 133.

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> And Rattle-Snakes seem the most *suitable Returns* for the *Human Serpents* sent us by our Mother *Country*. In this, however, as in every other Branch or Trade, she will have the Advantages of us. She will reap *equal Benefits* without equal Risque of the Inconveniencies and Dangers. For the *Rattle-Snake* gives Warning before he attempts his Mischief; which the Convict does not.

One consequence of the dominant egalitarian ideology in English-speaking countries is that no thorough study has ever been made of the regional distribution of deported felons and indentured laborers in the American colonies, of their subsequent areas of migration and settlement, and of the contributions of their descendants to the American élite and to American delinquency, pauperism and crime. For the same reason, no similar study has, to my knowledge, been undertaken of the genetic consequences of the deportation policy to Australia.

The second probable genetic reason for I.Q. shortfall is the notoriously high rates of inbreeding among the Appalachian population. The inverse correlation between I.Q. and inbreeding has been established by a large number of studies, which are so generally known that their citation in this article would be superfluous.

Finally, either because of its deficient resources or because of the character of its population or both, the Appalachian region has been one of minimal economic progress. Consequently, the more able, energetic and adventurous elements in its population have tended to emigrate.

Further examination of the concentration areas of stupidity, as shown by the armed forces mental tests, suggests that the late Ellsworth Huntingdon was mistaken when he concluded that "place" rather than "race" was the mainspring of national character and of economic progress.[4] Huntington's belief that invigorating, cold climates, particularly those with pronounced seasonal variation in temperature and frequent electrical storms, are the ideal zones for mental work seems to be generally supported by the geography of stupidity in the United States. But the association between climate and AFQT failure among Caucasians is erratic and unreliable.

Maine, which is one of the coldest states in the nation, has a white AFQT failure rate of 8.8 per cent, making her the eleventh worst state in the Union and ranking her below such former Confederate states as Arkansas, Florida, Louisiana and Texas.

[4] Ellsworth Huntington, *Civilization and Climate*, New Haven, 1915, 11-35.

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Maine's wretched showing is almost certainly due to the fact that a large proportion of her population descend from French Canadian immigrants. By contrast, Rhode Island, another New England state and one with a climate not too dissimilar from that of Maine, ranks third best in the U.S. with a failure rate of only 1.4 per cent. Rhode Island is a traditional area of Puritan settlement.

In general, the zone of minimal mental test failure among Whites consists of the northern tier of states, stretching from the Pacific to the Great Lakes. Thus, North Dakota ranks above South Dakota, Washington above Oregon, Nebraska above Kansas.

Cold unquestionably plays a rôle, but it is by no means evident that it is the chief causal factor involved. The states with the lowest rates of white AFQT failure are more homogeneous in terms of ethnic origin than the nation as a whole. Being primarily agricultural and small-town areas, they lack the ethnic *mélanges* characteristic of the metropolis. They are also less alluring to the floating populations of hereditary relief recipients, delinquents and criminals than the great cities. Finally, this northern tier of states has been differentially attractive to Scandinavian and German immigrants, stocks which make a considerably better than average contribution to the American intellectual and achievement élites.[5] Climate again makes this region differentially unattractive to conspicuously low-I.Q. stocks (in terms of the American scene) such as Mexicans, Puerto Ricans, Portuguese, Spanish and Italian.[6]

Unfortunately, no data are published which show the percentages of white draftees scoring in Group I (very high intelligence) or Group II (high intelligence) by states. This material is broken down by race and by army recruiting district only. If the United States population were regionally homogeneous, this limitation would not be too serious. There would be reason to presume that the geographical pattern of intelligence was essentially the reverse of the geographical pattern of stupidity. Thus, if proportionately seven times as many Whites as Blacks have I.Q.s of 115 and over, it is also true that about seven times as many Blacks as Whites have I.Q.s below 70—that is to say, are mentally retarded.[7] We are dealing in that instance with overlapping frequency distributions that can be described approximately in terms of the normal curve of error.

[5] Nathaniel Weyl, *The Creative Elite in America,* Public Affairs Press, Washington D.C., 1966, 58-76.

[6] The bulk of the immigration to the United States has come from Sicily and other parts of southern Italy.

[7] Arthur R. Jensen, "The differences are real," *Psychology Today,* December 1873, 7:7, p. 80.

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No such conclusions are warranted in regional comparisons of high intelligence. The fact that New York has a large proportion of mentally retarded Whites does not mean that it suffers from any dearth of people of exceptionally high intelligence. The ethnic homogeneity that gives Wisconsin the lowest rate of white AFQT failure does not necessarily equip her with a superabundance of brilliant people. The shapes of the curves and, above all, their variances, are significantly different.

Nationally, 7.3 per cent of male Caucasian inductees in 1968 were in Group I. (The corresponding proportion of Blacks in this top I.Q. military category was 0.4 per cent.) The Fifth Recruiting District, comprising essentially the Midwest and the Great Plains, had the highest number of white Group I recruits—8.8 per cent of the total. Army Recruiting District No. 6 (Pacific Coast) followed closely with 8.7 per cent classified as very superior. The First Recruiting District (Northeastern U.S.) followed with 6.7 per cent, then the Fourth (Southwest) with 6.2 per cent and finally the Third (Southeast) with 4.3 per cent.

Expressed somewhat differently, the Great Plains produces 21 per cent Caucasian male recruits in the top mental test score category than the national average and the Pacific Coast produces 20 per cent more. The Northeast lags 8 per cent below the national average, the Southwest 15 per cent below and the Southeast 41 per cent below.[8]

A detailed comparison of White and Black performance on the mental tests seems superfluous. Twenty to thirty years ago, social scientists reiterated the misleading conclusions drawn by Klineberg, Benedict and Weltfish, and others that army I.Q. data supported the proposition that Negro I.Q. inferiority was environmentally caused. Relying on First World War data, even when the much more accurate Second World War data were available, psychologists sought to show that Northern Blacks in one or two

[8] *Supplement to Health of the Army*, p. 61, Table 31. Army Recruiting District No. 1 comprises Connecticut, Maine, Massachusetts, New Hampshire, New Jersey, New York, Rhode Island, Vermont, Delaware, District of Columbia, Kentucky, Maryland, Ohio, Pennsylvania, Virginia and West Virginia. ARD No. 3 comprises Alabama, Florida, Georgia, Mississippi, North Carolina, South Carolina and Tennessee. ARD No. 4 consists of Arkansas, Louisiana, New Mexico, Oklahoma and Texas. ARD No. 5 comprises Colorado, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, South Dakota, Wisconsin and Wyoming. ARD No. 6 consists of Arizona, California, Idaho, Montana, Nevada, Oregon, Utah and Washington. For a reason unknown to me, there is no 2nd Army Recruiting District.

The data in this case are not for non-Negroes, but for Caucasians. The national average given is for the Zone of Interior, that is to say, it excludes Alaska, Hawaii, Guam and Puerto Rico.

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states had average scores which exceeded the white averages in those Southern states where the Whites did worst. From this, it supposedly followed that Negro I.Q. was held back by discrimination and inferior education and that it would equal the white average once these disabilities were removed.[9]

More recent military mental test data, stretching from the Second World War to the Vietnam conflict, revealed that, despite equalization of educational facilities for the two races, the Black I.Q. deficit has increased. Nationally, there are almost twenty times as large a percentage of Whites as of Blacks in the very intelligent (Group I) AFQT category. About six times as many Blacks as Whites failed the mental test.

In summary, the zones of greatest white stupidity, as revealed by armed services AFQT failures, are the Appalachians and the Deep South in that order. Probable causes include a high proportion of descendants of people deported from Great Britain to the American Colonies as felons, paupers or morons, excessive inbreeding, the emigration of the brighter and more self-reliant elements, and a climate not conducive to mental alertness or concentration. The indicated regions of greatest intelligence among white draftees are the northern tier of states from the Pacific to the Great Lakes plus Rhode Island. Probable causes include: a homogeneous stock of vigorous, largely Nordic elements, with a heavy Scandinavian and German component, absence of the descendants of persons deported for crime or pauperism, comparative absence of great cities with their large populations of delinquents and chronic welfare clients, and, finally, a cold, bracing climate which stimulates the intellect.

[9] R. Benedict and G. Weltfish, *Races of the World*, New York, 1943. Weltfish's egalitarian conclusions were not unrelated to the fact that he was a communist. Benedict was a fellow traveller.

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The Structure of the Turkish-Cypriot Race

By KIAMRAN HALIL[1]

INTRODUCTION

This paper discusses the ethnic origin and composition of the Turkish-Cypriot race in the island of Cyprus. It traces, in broad outline,[2] its "birth" in 1571 and ends with conclusions, set out in summary form, as respects its subsequent hybridisation.

Until 1571, when the Turks conquered Cyprus from the Venetians, there were no Turkish inhabitants on the island. The bulk of the indigenous population comprised Greeks. There were also Franks, Venetians, Maronites, and Armenians. Many had soon emigrated. These were mostly the surviving Venetians and Franks. But there were also what were known in the Near East as Latins of Syrian, Ionian, Genoese, French, and Maltese descent.

Soon after the conquest, twenty thousand demobilised Turkish soldiers were given parcels of land, called *fiefs*, and settled on these State lands granted to them by Sultan Selim II. These people formed the original core and nucleus of the present Turkish element in the Cypriot population. Historical sources are unanimous on this important point.[3] The fighting forces, many of whom possessed pre-Seljuk and pre-Ottoman origins, were principally drawn from Anatolia and were full of renegades. They consisted, in part at least, of *Yenicheries* (Janissaries) who were men of non-Moslem birth but brought up as Moslems. The twenty thousand colonists contained many Turks of this sort.[4]

These settlers were supplemented from time to time by Turkish

[1] Sometime Turkish District Judge in Cyprus; barrister-at-law (called to the English Bar by Gray's Inn, London, in 1949); now permanently resident in England.

[2] "Generalisation of a demographic history such as that of Cyprus must be formulated in broad outline" *per* I. W. Taueber in "Cyprus: the demography of a strategic island." *Population Index*, Vol. 21, 1955, p. 8.

[3] See, in particular, C. D. Cobham, *Excerpta Cypria*, Cambridge University Press, 1908. p. 344; Sir George Hill, *A History of Cyprus*, Vol. IV, (1571-1948), Cambridge University Press, 1952, pp. 20 and 27; Franz Georg Maier, *Cyprus* (English translation) Elek Books, 1968, p. 117; Sir Harry Luke, *Cyprus under the Turks*, Hurst and Company, 1969, p. 22; William Forwood, *Cyprus Invitation*, Garnstone Press, 1971, p. 32; Professors Clarke and Fisher (editors), *Population of the Middle East and North Africa*, University of London Press, 1972. pp. 171-172.

[4] Sir George Hill, *op. cit.*, p. 27; William Forwood, *op cit.*, p. 33.

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immigration from Anatolia and Rumelia (European Turkey).[5] This was done in two ways. First, the island, which had become a peripheral province of the Ottoman Empire, was used as a place of banishment from the Turkish mainland for undesirables, such as criminals and brigands of the Yürük (Anatolian nomads). Amongst those who were deported there were also high-ranking officers and celebrities who had incurred the Sultan's disfavour. Secondly, the Sultan ordered the *Kadis* (local justices) of Konia, Larenda, Kayseri, Nigdé, Karamania, and Zulkadir to achieve the transfer of inhabitants by shifting one out of ten households. In the main, they were peasants of rough character.[6]

It must be emphasised that this series of migrations was, at any rate at first, entirely made up of males. Afterwards, however, the administrator of the Land Register was commanded " to bring over from Karamania two thousand Turks *with their families*."[7] Whereas immigration stopped after the first decade, deportation continued. As late as 1864 (which is fourteen years before the end of the Ottoman régime), we have it that " 2700 Circassians were deported to the island but only 550 were declared sound on landing, the others having perished during the voyage. Of these only 200 survived."[8]

THE GREEK INDIGENOUS POPULATION AND INTERMIXTURE

For a proper appreciation of the subject-matter covered by this paper, a brief historical summary about the position of the Greeks at the material time is essential. The indigenous population which, as stated earlier, consisted mainly of Greeks who had not managed to leave (or indeed preferred, having no option to do otherwise, to remain behind) were, after the Turkish occupation, called *rayahs*.[9] The ruling class had upgraded them to the status of second-class citizens from the conditions of slavery[10] under the Venetians. Historians, therefore, agree that it is not surprising that the Greeks looked upon the Turks as their saviours despite the fact that the

[5] Sir Harry Luke, *Cyprus*, Harrop and Company, 1965 (revised edition), p. 79.

[6] Sir George Hill, *op. cit.*, pp. 18-19.

[7] *Ibid.* Italics supplied. ". . . there is no mention of an in-movement of wives for men. However, successive reports indicate increasing number of Turks, including women and children " *per* I. W. Taueber, *op. cit.*, p. 7.

[8] Sir George Hill, *op. cit.*, p. 261.

[9] From the Arabic word "*ri-aya*" or "*ra'iyah*," meaning left behind, or literally, "flock"; "*riayet*," however, in Turkish is synonymous with (to) "adhere," "comply," or "observe."

[10] They were divided mainly into two classes: the *parici* and the *perpiriarii*. The first-mentioned served Venetian noblemen while the latter were just ordinary serfs. Both categories could be bought and sold.

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Turks had, in turn, introduced a yoke of oppression through the imposition of excessive taxation and certain rigid restrictions, such as the taboo to own or purchase land.[11] As against these prohibitive measures the Greeks were granted complete religious liberties which were forbidden during the eighty-two years of Venetian administration that perpetuated the abject conditions under which their predecessors, the Lusignans, had governed the country.[12]

Throughout the Turkish period there were attempts at compelling the *rayahs* to embrace Islam.[13] Where such attempts were successful, in the majority of cases the converts looked forward to reverting to their old faith. But the villagers of Lefkara, which lies twenty-five miles to the south-west of the Turkish landing-point of Scala town, did not resist these overtures. Lefkara was the first village to submit to the conquerors. Its Greek inhabitants offered them every assistance. They acted as guides and provided information on geographical locations and strategic points, in return for which they were treated well and allowed some privileges. Many had even embraced Islam of their own volition in expectation of further rights. The population of the village was afterwards increased by Turkish settlers. Most likely interracial marriage, especially with those who had changed their religion, took place.

This important landmark probably accounts for the fact that the Turks of this mixed village have always found it considerably easier to express themselves in Greek than in Turkish. This linguistic characteristic is not possessed by the offspring of the present generation because of the impact of modern education. But the quality of the Turkish of the children's parents of today is still tainted with a peculiar accent which is similar to the Turkish spoken by the inhabitants of the mixed village of Ayios Theodhoros some ten miles to the east of Lefkara.

The same is true of the all-Turkish village of Louroudjina, twelve miles to the south of Nicosia, the capital. This particular "disability" is also noticeable in many villages of the Karpass peninsula to the north-east of Famagusta town as well as in the Tylliria region to the north-west of Nicosia, and in several villages in the more remote Paphos district in the extreme west. The type of Turkish spoken in all urban and rural areas is markedly different in accent from that of the Turkish mainland, though such a distinction cannot be drawn as regards its written form.

Racial intermixture may not, of itself, be a satisfactory criterion to explain the degenerate form of Turkish one hears in

[11] This disability ceased on the abolition of feudal system of land tenure at the beginning of the seventeenth century.

[12] Sir Harry Luke, *Cyprus under the Turks*, p. 14.

[13] C. D. Cobham, *op. cit.*, p. 182.

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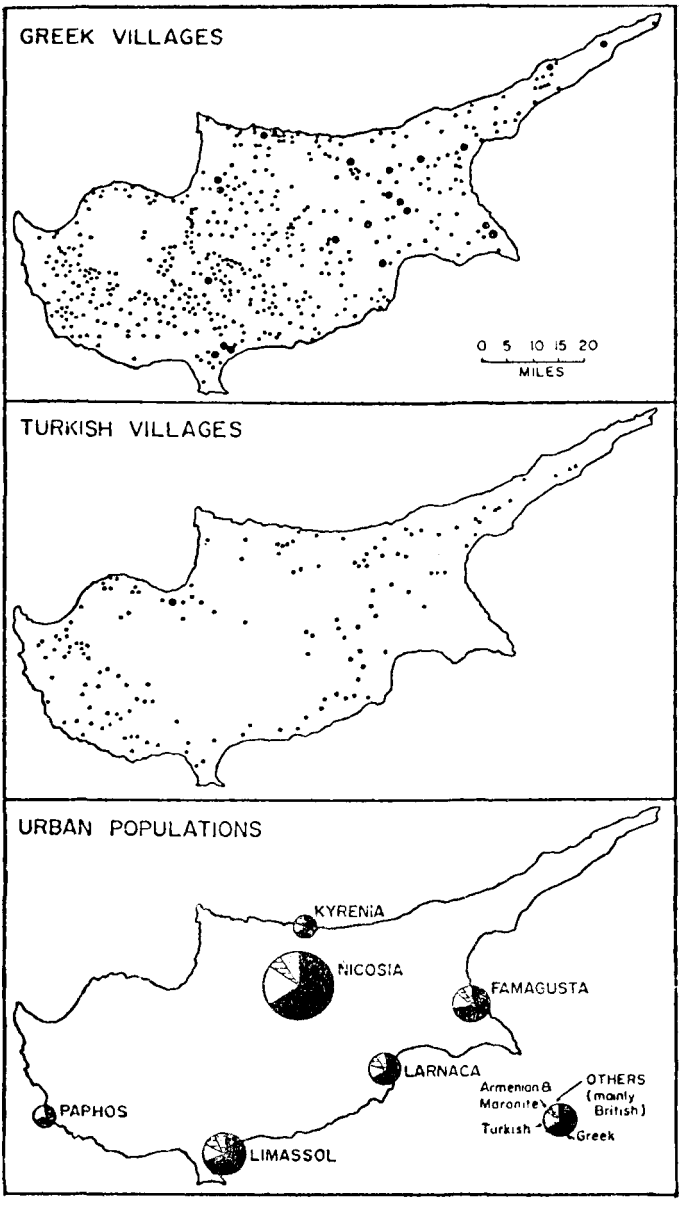

Communities of Cyprus, 1960. The Greek and Turkish communities do not have discrete geographical distributions.

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the areas referred to above. Possibly the true answer lies in the fact that the Turks were in the minority[14] from the start and that their numbers dwindled over the years while the Greek majority relatively gained in strength. It is impossible, however, to rely on the same premise in the case of some all-Turkish villages where the more elderly folk find it easier to converse in Greek. Louroudjina (to which reference has already been made) is a striking example of this curious phenomenon. Some town-dwellers describe these people by the local term "*mezzokertoes*" which, unlike the expression "*mestizo,*" is a word not given in any language dictionary. One could perhaps "decipher" it if *mezzo* is multiplied by *quarto* or *quandrans* and discover that it probably means "octoroons"!

The subject of voluntary or compulsory conversion to Islam of the *rayahs* followed by intermarriage may account in certain areas for structural peculiarities like similarity of physique, physical features and characteristics and physiognomy of both peoples. Included in this racial hybridisation is the outward physical trait of the sameness of mannerisms. In so far as the Turks are concerned, this last attribute may also be said to be largely due to acquired characteristics rather than exclusively to hereditary traits.

THE IMPACT OF SLAVERY

In addition to the above summary on *rayahs* and intermixture, it is equally vital in the writer's opinion to indulge in a further digression for the purpose of referring (inevitably in broad outline) to the existence of black or negro slaves on the island. The material on this point is scattered, here and there, in the recorded observations of diarist travellers. Barring fleeting references, no book or article in any journal on Cyprus has yet treated this matter either seriously or even superficially.

Although the books are completely silent on this subject for the first century of the occupation, there is abundant, albeit intermittent, informative material covering the remaining two centuries of the régime that slaves were in fact imported and employed locally. If regard is to be had to the institution of serfdom on the Ottoman mainland itself, it could be safely assumed that some slaves were transported along with immigrants during the early years of the occupation. On the other hand, the presumption can always be made that slaves were bought from visiting ships running a slave-market—a trade that was rampant in the Near

[14] Maps depicting Turkish and Greek villages as at 1960. Reproduced with permission from Professor J. Clarke, *Population Geography and the Developing Countries*, Pergamon Press Ltd., 1971. Mixed villages are interspersed in undotted areas.

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East in those days. And that is by no means conjecture masquerading as fact, especially when one finds that in 1668 there were one thousand black slaves (male and female).[15] It could be inferred from this fact that this "accumulation" must have been due to an influx spread over a period of time.

The following eye-witness accounts are interesting: according to Richard Pococke, LL.D., F.R.S., who visited the Limassol littoral (now the second largest town) in 1738, slaves[16] were frequently brought from Egypt and sold to the Turks. The next piece of information on record reveals that in 1770 "Russian ships anchored off the coast and both Turks and Greeks purchased black slaves."[17] Apparently by then the Greeks were allowed to have slaves; for, Pococke had noted[18] that on his visit, as previously mentioned, he formed the impression that the Greeks were debarred from owning any slaves. In 1787, Dr J. Sibthorp[19] called at the coastal town of Poli in the north-west and observed that a black slave was in the service of the headman of the town. In 1806, Don Domingo Badia y Leyblich[20] noticed a black eunuch[21] who was employed by an eminent Greek[22] at Limassol. Delaroiere[23] who was in the Larnaca in 1832 reported to have seen at *Tékke*, the Turkish shrine by the salt lake outside the town, a male and two female slaves in the employ of the Sheikh.[24]

[15] Sir George Hill, *op. cit.*, p. 58.

[16] C. D. Cobham, *op. cit.*, p. 269; it is interesting to note that Carleton S. Coon wrote (p. 122) in his book *The Living Races of Man*, Jonathan Cape, 1966, "By 'proper Negroes' we mean those peoples of Africa who are neither Pygmies nor Bushmen, Berbers, Arabs, or any of the clinal populations with a readily visible Caucasoid racial element. We mean the West Africans, some of the East Africans, and most of the Bantu. It was from these populations that most of the Negroes transported to the New World and to Arabia were drawn . . ."

[17] Sir George Hill, *op. cit.*, p. 93.

[18] See note 16 above.

[19] Editor of *Flora Graeca* and founder of a professorship of Rural Economy at Oxford. ". . . The Agha of Poli was absent when we came back, and a black slave supposing us to be hungry brought down a bundle of beanstalks and threw them down before us, saying *there* was something to eat . . .," quoted from C. D. Cobham, *op. cit.*, p. 269.

[20] The famous Spanish diarist who travelled and wrote under the name of Ali Bey el Abbassi. Author of *Travels of Ali Bey* (*Viajes de Ali Bey el Abbassi per Africa y Assia, durant los anys* 1803-1807, 3 tom. Barcelona, 1889).

[21] C. D. Cobham, *op. cit.*, p. 391.

[22] Mr Francoudis, Honorary Vice-Consul of Russia and England.

[23] Described as the author of *Voyage en Orient* by C. D. Cobham. This work is not listed in the British Museum Catalogue of Printed Books, however.

[24] C. D. Cobham, *op. cit.*, p. 395.

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The number of slaves in 1845 was estimated at 2000,[25] families of higher rank having one or two, and those employed by Christian families retained the Moslem religion.[26] These slaves could obtain their freedom only under a certificate of emancipation granted by the local court. The following year Abdul Mejid ordered the closure of the public slave-market but trade went on clandestinely although there were no sales for many years prior to the British occupation in 1878.[27] But there is strong evidence of many negro slaves at the village of Episcopi (on the sinuous coast between Limassol and Paphos) in 1860—only eighteen years before the British set foot in Cyprus—to the effect that the Christians at Limassol some ten miles to the east were in daily fear of an attack from Episcopi "which was inhabited by the worst description of Turks and negroes."[28]

In putting the finishing touches to the picture regarding black and negro slaves, the following extract from Sir Harry Luke's book[29] is interesting:

> . . . Asiatic are the Turks of the walled town of Famagusta . . . African are the descendants of Nubian[30] slaves of Turkish governors and distinguished exiles . . . [And] African are date-palms dotted over empty spaces.

I could find no direct evidence of black or negro slaves being known to commit matrimony either with their female co-serfs or with members of the island's population at large. It must be accepted, however, that such a right existed, at any rate, on emancipation since that particular privilege was legally recognised on the Turkish mainland.[31] It will be seen in a moment that marriages were, so to speak, either endogamous or exogamous and

[25] Sir George Hill, *op. cit.*, p. 254. Sir George disputes Ross's figure of 5000 Negroes, but agrees with him that the island's population in 1845 was 115,00 of whom 25,000 were Turks.

[26] In 1830 Mahmud II had ordered the liberation of all male and female slaves who had not embraced Islam.

[27] Sir George Hill, *op. cit.*, p. 254. But this statement is contradicted by a French consular despatch from Larnaca by Consul Lang as late as 1872 which reads "For some time past . . . an increase has been observed in the trafficking in slaves . . . by the importation of negresses from the Barbary coast . . ."

[28] *Ibid.*, p. 229.

[29] Sir Harry Luke, *Cyprus*, p. 126.

[30] After the Turkish conquest of Nubia by Suleyman the Magnificent in 1520, it was guarded by Morovian mercenaries whose descendants formed part of the blue-eyed and red-haired slave trade. This is not the type of Nubian slave which is referred to in the extract.

[31] For an elaborate treatment of the subject of the institution of slavery in Ottoman Turkey in the nineteenth century, see E. M. Tugay, *Three Centuries*, Oxford University Press, 1963, pp. 303-312.

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that in the latter event the identifiable Negro-Turkish[32] texture is distinctly discernible.

In view of the existence today of a limited number of "black" Turks (and very few "black" Greeks) sparsely scattered in some parts of Cyprus, and having particular regard to such Turkish villages as Episcopi and Mennoyia (the latter is twenty miles to the west of Larnaca) in which a sizeable proportion of the people of both these two villages is to this day black with distinct negro features (*e.g.*, black-skinned, woolly-haired, flat-nosed and thick-lipped), one can safely conclude that the right to marry, *inter se* or otherwise, must have been possessed by their ancestors after emancipation, otherwise their kind would have been extinct long ago. It must also be remembered that under the polygamous system of marriage obtaining at the time a master could marry his slave and take her into his harem. Alternatively, he could constitute her a concubine wife.

Some forty years ago (though not today) pitch-black persons escorting a white wife was not an uncommon sight. This accounts for the "milk chocolate," as opposed to "plain chocolate," colour of some present-day Turkish-Cypriots. Such "sub-species" emerging out of such mongrelisations are much less in evidence in the Greek camp despite the existence of a few black Greek males and virtually no black female Greeks. This type of Greek is mostly concentrated within the vicinity of Limassol which, as has been pointed out, is quite proximate to Episcopi!

The proportion of black Turkish females to black Turkish males has for the past fifty years or so been in the ratio of approximately 1:5. Since the overall number of black Turks is not considerable (probably only 700[33] out of a Turkish-Cypriot

[32] The following extract from Dr Pierre Paul Broca's *On the Phenomenon of Hybridity in the Genus Homo*, publication of the Anthropological Society of London, 1864, p. 35, footnote 2 is, in the writer's opinion, relevant in the present context by way of comparative study: "The first Europeans established at Jamaica were Spaniards and Portuguese; but the island was, in 1665 conquered by the English, when all the old colonists retired carrying away the greater portion of their wealth. Cromwell hastened to re-people the island by transporting to it a number of political convicts. In 1669, four years after the conquest, there were already 4500 Europeans and 1400 Negroes on the island. [Eleven years later] the white population amounted to 7500, and the slaves to 8000. It will, then, be observed, that the population of Jamaica descends exclusively from English colonists and negro slaves . . ."

[33] These are largely of the Negroid type. From the time the writer remembers himself his ears have been accustomed to the adage (handed down through the generations) that "the brain of the negro is contained in one single pip of the fig." For an interesting discussion on the negro brain, see Gerard Wintringer, "The Intelligence of the African Negro," THE MANKIND QUARTERLY, Vol. V, No. 1, July-September 1964, pp. 35-44.

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population of 110,000-strong) it may be assumed with some degree of justification that most of their forefathers' relations or comrades-in-servitude expired without issue—a strong factor which explains the decline and continuing extinction of negritude. With the advent of British rule in 1878, the importation of slaves had definitely come to an end. Apart from isolated instances of conjugal unions between black and white Turks and the inbreeding of the existing negroes (which explains the presence of 700 or so of their kind) the infusion of negro blood into the Turkish-Cypriot population had long since ceased.

In general the colour of the skin of the majority of the Turkish-Cypriots (notably in urban areas) is brunette white; many are even "milk white"; and the hair form is—for the most part—straight or wavy. Fair-haired and blue-eyed types in some parts of Paphos district are not uncommon.[34] But swarthy skinned or slightly dark or light brown Turkish-Cypriots are prevalent. It could be said that these types are the descendants of mulatto matings. Whatever the shade of their colour, in most of them the negroid characteristics are present.[35]

It is important to point out that many Turkish-Cypriot peasants, and for that matter, several townfolk, have such twin-surnames as "Kara Hussein," "Kara Hassan," "Kara Mehmed" and "Kara Osman." The prefix "Kara" which means black in Turkish very rarely precedes any other names than the ones mentioned. The same prefix also appears before (but is "subsumed") some composite Greek surnames, like "Karayiannis," "Karageorghis," and "Karapittas," to mention but a few examples. Considerably more Greek names are preceded by

[34] Local opinion maintains that the large number of persons with fair hair and blue eyes in the Turkish community of Paphos district are descendants of "Frankish" settlers, *i.e.*, of West European, so-called, "Frankish" origin, who were converted to Mohammedanism after the Turkish conquest: see Dr Alexander Melamid, "The Geographical Distribution of Communities in Cyprus," *Geographical Review*, Vol. 46, No. 355, 1956, p. 367, footnote 2. It may well be that the same reasoning holds true about Lefkara Turks who on the whole possess similar attributes.

[35] Studies of the skin colour genes which distinguish the Negro race indicate that the children which result from a mixture of the two races are intermediate in skin colour (Mulatto). As is well-known to the science of heredity when two mulattoes marry, however, their children can show many degrees of skin colour from typical negroid to the so-called white of the Caucasian race: see A. W. Winchester, *Heredity and your Life*, Dover Publications Inc., New York, 1960, pp. 103-104; A. Scheinfeld, *Heredity in Humans*, Chatto and Windus, London, 1972, pp. 57-58. It is a great pity that elements of the Turkish-Cypriot people have never been examined by physical anthropologists.

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"Mavro,"[36] (Greek for "black") as in "Mavropoullos," "Mavrogordatos," "Mavroyiannis," and especially "Mavronicolas," to name a few examples. Moreover, there are several Turks and Greeks who simply have "Kara" and "Mavro" respectively as a surname.

Usually the holders of these names bear peculiarities of negro descent (*e.g.*, body build, facial features, hair form, everted lips, and so on). Such traits are less easily visible in the case of individuals who are in fact white-skinned—not so remarkable when one stops to think of so many Britons whose surname is "Black"!*

[36] Cf. the word "Moor" which comes from the Greek word "mavros." In ancient history it was used to describe the natives of Mauritania. It later came to be applied generally to the people of north-west Africa of mixed Berber and Arab origin: see A. Sillery, *Africa: A Social Geography* (2nd edition) Gerald Duckworth and Co., 1972, p. 169.

* The surname "Black" in English refers to the hair colour. It indicated Atlantic or Mediterranean blood, but not negro.—EDITOR.

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(a) The Turkish-Cypriot people are the emergent results of the twenty thousand remnants of the Turkish army. They were mostly renegades and formed part of the numerous regiments during the campaign against the Venetians in 1571. They settled on State lands granted to them;

(b) In the early years of the occupation these settlers were supplemented by some immigration from Turkey. The deportation of undesirables from the Turkish mainland continued throughout the Ottoman era. There is evidence that some interracial association had taken place with elements of the local population, especially after many had embraced Islam, either forcibly or voluntarily;

(c) Until the end of the Turkish rule in 1878, the evidence in respect to black and negro slave trafficking indicates that the racial hybridisation mentioned in (b), above, was further polluted by racial miscegenation by virtue of Caucasoid-Negroid crosses, so much so that the resultant cross-bred stock with its marked negroid strain, inherent in most Turkish-Cypriots, bears little hereditary relatedness[37] to their original strains, namely, their soldier-ancestors' genetic structure.[38]

[37] Populations are recognised according to some particular component which is of interest: see G. A. Harrison and A. J. Boyce (Editors), *The Structure of Human Populations*, Oxford University Press, 1972, p. 3. In the case of many upper middle aged Turkish-Cypriot women it is no exaggeration to remark that the size of their buttocks surpass those of Hottentot females.

[38] "Turks lived as governing group for three centuries but there is no evidence of much interchange of permanent settlers between Cyprus and Turkey" *per* I. W. Taueber in "Cyprus: the demography of a strategic island," *op. cit.*, p. 7. With respect, this statement is absolutely accurate. In the writer's view, this very significant factor indicates that there never was much scope for genetic segregation. Consequently, the absence (at all relevant times) of the slightest prospect of reversion to the original strains is thus explained. In an age of ethnocentrisms, few Turkish-Cypriots will admit as much!

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A New Dimension of Understanding

By DESMOND TARRANT

There is a tide in the affairs of Men . . .

—Julius Caesar.

Most now accept the Law of Gravity. Few would deny that humans are as subject to this law as are other forms of matter. But what if there is another law—as significant as the Law of Gravity—which is almost completely ignored? A law the correct recognition of which could revolutionise man's understanding of this predicament called life?

This other law could be called the Law of the Pendulum. It was promulgated by Herbert Spencer (echoing Hegel and anticipating Arnold Toynbee, *etc.*) almost exactly one hundred years ago, in that era so magnificent in its imaginative achievements.

Is it so inconceivable that the laws of the conservation of mass-energy, charge, and spin apparent in the behaviour of fundamental particles, at one end of the scale, and in the awe-inspiring spin of the galaxies at the other end, should not also be apparent in man, slung so ignominiously between? Findings in all departments of enquiry seem to be converging upon an answer in the affirmative.

The object of this brief paper is to attempt to supply some of the objective verification for this affirmation.

It seems advisable first to consider and test some of Spencer's ideas themselves. In chapter 24 of *First Principles*, which first appeared in 1862, Spencer outlines the main thesis forming his evolutionary philosophy and follows through its chief implications. Very briefly, these are as follows. He claims that this very act which he is doing in his conclusion, of uniting his chief generalisations in an integrated state, illustrates and is part of the evolutionary process in which the generalisations, previously separate, assume a new form and significance when juxtaposed. It is worth interpolating that this observation is, in effect, identical with the views of such as Coleridge and Shelley in their definition of imagination, although their findings arose out of internal metaphysical evidence where Spencer's derived from external physical experiments. Spencer then discussed his view of the nature of philosophy and the premises—"propositions not deducible from deeper ones"—from which it operates. He then described what he called certain primary truths. These consist of the indestructibility

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of matter and the continuity of motion both of which derive from the persistence of force.

In the light of quantum physics the "Indestructibility of Matter" should read the "Continuity of Activity." The "Continuity of Motion" is not quite right if "matter" is discrete, in quantums or photons. The *effect* is of continuous motion. The "Persistence of Force" should perhaps now read as the "Distribution of Energy." But any initial chaos or chance soon seems to yield to order making for stability. As Professor C. R. Frisch said in a B.B.C. talk on causality in 1964 entitled *A Few Ideas* by the time we get to biology the organism seems very ingenious in dodging any random effects and the brain is still subject to causality.

As the odds against chance combining the appropriate chemicals into protein are far too high for the earth to be old enough to permit this, surely Einstein's view seems the reasonable one that an unbelievably high intelligence is at work.

What Spencer wanted was the philosophical law governing the continuous redistribution of matter and motion. This law would need to apply to the whole process of the change of matter and motion as the force varied its expression through their exchange and interchange. The law would thus have to express a process from the imperceptible to the perceptible and back again to the imperceptible as matter moved into motion and motion lost its impetus to matter as in a swinging pendulum. From this he establishes that the law will have to define the opposite processes of concentration and diffusion in terms of matter and motion. Thus he derives the law that the concentration of matter implies the dissipation of motion, and that, conversely, the absorption of motion implies the diffusion of matter.

This law may be our key as the whole process seems to aim at the single objective of producing, in repetitive phases, ever higher forms of life in a well-filled universe, as the bat's radar anticipates the aircraft's.

Spencer's law also seems to reveal itself in humanity in the ebb and flow, the almost regular alternations of realism and romance. With realism we have unhappy endings, squalor and misery, the disintegration of candid objective photography compared with the deep subjective insights of the great oil painting. With romance, we have integration—joy, harmony, and symmetry or beauty (multitude in unity) giving catharsis to humans as an harmonious chord struck over grains of sand forms the grains into regular patterns. With realism we must face life; with romance we are given its purpose.

The realism of the Old English Period culminates in the Battle of Maldon (fought against the Danes in Essex in 991), permeated with a dour, stoic Teutonic fatalism. This yielded to

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the sunnier romances of France and Italy from the twelfth century, represented by the anonymous *Gawain and the Green Knight* (about 1374) and the earlier Chaucer; realism enters again with the *Canterbury Tales* (Prologue about 1388) and *Piers the Plowman* (about 1360). We should compare this with the great schism in the Church when one Pope was at Rome and another at Avignon, both excommunicating each other (1378-1417).

All this gave way to the golden age of Elizabethan romance, intensification, and surging growth, imperial and spiritual. This surrendered to the doubts of realistic John Donne (1537-1631)—whose tolling bell meant so much to Hemingway and his age—and had its last glow in Milton (1608-1674) to disintegrate into the heartlessness of Restoration realistic drama ushering in by 1700 the Age of Reason and Common Sense spanning forthright Dr Johnson (1709-1784), and the father of the novel, mocking, satiric Henry Fielding (1707-1754), with life once again to be endured rather than enjoyed.

This downward sweep of the pendulum prevailed until the Romantic Revival dating from the Lyrical Ballads (1798) of Wordsworth and Coleridge, a European movement—one of the greatest in the history of modern man bringing the dawn of political consciousness—coinciding with the French Revolution and major political reform in Britain. Imaginative affirmation, involving both head and heart, dominated the nineteenth century in all departments of thought and action to end with the cold shivers of the intellectual showers of such as G. B. Shaw and Ibsen introducing the Age of Analysis and Anxiety, the realism of the twentieth century when Grierson revived Donne for another age of doubt and denial.

Thomas Hardy, a counterpart of sombre, Teutonic Theodore Dreiser (both influenced by Herbert Spencer), again reflects the stoic endurance and fatalism of his Anglo-Saxon and Teutonic forefathers, with *The Mayor of Casterbridge* (1886), experiencing a fall (instead of a romantic rise), precisely akin to Hurstwood's in Dreiser's *Sister Carrie* (1900) which introduced another Age of Reason. This has been described by Ellen Glasgow as one of cruelty without moral indignation—head over heart leading to head over heels.

As for the pendulum within the life of the individuals comprising these great sweeps from one ice age to the next, F. W. Bateson in *Wordsworth: A Reinterpretation* (1954, reprinted 1963) on p. 199 writes:—

> The tragic interest of Wordsworth's case is the exceptional degree to which his inner life was predetermined by psychic forces outside his control and of which he was himself only

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> dimly conscious. The recurrent pattern of crisis, psychological disintegration, and gradual convalescence . . . is itself evidence of a character in which the area left for free will and the conscious mind to control was exceptionally small. If I am right in thinking that the pattern repeated itself almost identically at least three times and in each case over six years . . . Wordsworth's case included not only a general psychic rhythm, but a predetermined time-scheme.

Surely these recurrent patterns are part of all lives, all equally predetermined? All interlocked like the cog-wheels of a vast machine?

Perhaps man is a kind of televised substance. Thus life would be part of cosmic television, the sun a filament, the iron-cored earth a kind of anode in a vast complex tube, with all necessity, nothing accident or chance—providence in the fall of a sparrow.

Spencer's law both predicted and is corroborated by Professor Martin Ryle's recent discovery of the diminishing numerical density of radio stars.[1] If we turn from the infinite to the infinitesimal what do we find? According to a medical psychologist in an article entitled "The Chemistry of Mind" in *The Listener*:—[2]

> Temperament is mainly controlled in the mid-brain by what must be a balancing action between stimulation . . . and relaxation . . . The balancing mechanism must be capable of regulating and timing itself so that it produces energy in a rhythmical manner and gives rise to the right activity of the appropriate degree in the right place at the proper time.

In addition, Dr Fleiss, a German physiologist and psychologist, has recently ascertained three overlapping cycles of biological rhythm in human beings. One is of physical endurance over 23 days; one is of nerves, or emotional and creative, of 28 days; one is of intellect involving memory and alertness, of 33 days. These cycles correlate with dates of birth (note the evolved transformation of superstitious astrology into the magic of science) and are to be computed to predict pilots' off-days. Here seems to be further most substantial confirmation for Spencer's Law of the Pendulum. As Hamlet said to Ophelia, we are machines—but the important fact is that we are vehicles of evolving spirit or soul, the etymological meaning of which, through Old English and Greek, is "light, colour and mobility." After all, according to quantum theory, particles seem most intelligible as waves. Thus the whole universe could be a manifestation of "soul."

[1] Ernst J. Opik, *The Oscillating Universe*, New York, 1961.

[2] *The Listener*, London, 16th February 1961.

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So Spencer's claim that his law applies to the entire cycle of change of every existence, and to each detail of its history as well as to its whole history seems valid. He notes that both processes continue at every instant with a balance in favour of one or the other. Withdrawal can be destructive, regressive, escapist, cowardly, an inability to respond to life's challenge, or it can be constructive, integrating and constitute contemplation to acquire understanding prior to a return to communicate, depending on whether matter and motion are distributing themselves on a swing downwards or upwards, in a tidal wave which will itself be occurring in a swing, constructive or destructive, of the age containing that life. Still larger pendulums involve such as recurrent ice-ages and their effects, possibly synchronised with sun-spots and radiation, controlling the challenges in shifting climates and, so, environments, on out to the life cycles of planets and the sideral system *ad infinitum*.

Dreiser suggested man to be a form of televised substance, the whole process being a kind of infinitely complex film.

This brief review, test and illustration of Spencer's central concepts must include reference to his findings that motion being absorbed by matter leads to greater heterogeneity within the matter (cf. process of racial admixtures today); furthermore, the parts becoming varied become more individualised. Thus the move towards individuality betokens growth in contrast to today's conformity and standardisation. But the obvious increase in speed or rapid motion, with all the accompanying features of violence and analysis of the twentieth century so far, indicates an increasing functional complexity preparing the species at its highest level for the grasp of new understanding or syntheses later.

Finally Spencer jumps off this scientific springboard to imply a Creator operating through this dual force. He discusses the approach of religion towards acknowledgment in a further reduction of monotheism. Monotheism, in assuming a more general form, is being absorbed into the idea of a Creator expressing Himself through and from within everything created in a pattern of activity fully predetermined in the interaction of its causes and effects. The Devil becomes merely God's auxiliar facilitating a never ending evolution of higher forms of life. So the laws of mass-energy, charge, and spin do seem to express themselves in us, too, as we rise from nightly rest to carry the electricity coursing round our veins charging hither and thither, frequently in a flat spin.

The next step in this line of enquiry might well involve computers and statistical correlations. For example, the last period of most quiescent sun-spot activity coincided with the period spanning the French Revolution and the Romantic Revival; the one immediately before coincided with the Cromwellian revolution

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and Milton. Both periods were fundamental to the maintenance of continued growth or etherialisation (in Toynbee's sense), or liberalisation, in European and, ultimately, worldwide evolution.

What correlations exist among high and low pressure areas, earthquakes, floods, and tornadoes (the initial stages of energy-release), accidents, crime-waves, revolutions, wars, the international travels of heads of states (intermediate stages transferring the motion to human matter), new movements of philosophy, art, and legislation (representing the culmination of the movement released through all these stages on the closed circuit between the sun as filament and the earth's iron core as anode). The culminations are reactionary or progressive, realistic or romantic, analytic or synthetic according to whether, in the dual distribution of mass-energy, mass is yielding on balance to motion, or motion is being absorbed by matter.

In volume V of *The Great Ages of Philosophy* Henry D. Aiken[3] described Spencer's philosophy as being due for a revival. That it is of immediate and increasing relevance may be seen in Alfred North Whitehead's conclusion, in his *Modes of Thought* (1938), that " as disclosed in the fundamental essence of our experience, the togetherness of things, involves some degree of universal immanence." Whitehead has been described by Morton White as being the only distinguished philosopher of the twentieth century to have spies in all camps and, thus, to be " logician, philosopher of science and metaphysician."

Like Bacon before him, Spencer pointed the way. His signpost now suggests that the world is not only a stage but a screen. And that man is—along with everything else—a televised substance, gathered and projected from galactial, nebular origins with the aid of the sun, moon, and stars.

Thus our lives would constitute an evolving work of symbolic art.[4] Does not every worthwhile artist put himself into his art? We may be fit only to be scrapped. On the other hand, if we can follow the signpost well enough and quickly enough, no longer need we be as a species, forever slipping on a banana skin while running for the last bus.

Ultimately, the whole business still remains a mystery, but we can now add a new scientific dimension to our evolving understanding of it. According to such as Carl Jung, this understanding is the alternative to both belief and disbelief—destiny in the flight of the darting swallow.

[3] Harry D. Aiken, *The Great Ages of Philosophy*, New York, 1957.

[4] As seemingly verified by *The Origins and History of Consciousness* by Erich Neumann (Foreward by C. J. Jung), Routledge and Kegan Paul and Princeton U.P., 1954.

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Meritocracy and Race

By ROBERT W. WHITAKER

The Rise of the Meritocracy, from which Dr Herrnstein gets his term, was first published in 1958 by Thames and Hudson, and by Penguin books for the first time in 1961. Its author is Michael Young, a sociologist: Michael Young began to study sociology in 1954. He more or less simultaneously took a very late PhD at the London School of Economics, according to the 1970 Penguin biographical page.

Written in 1958, *The Rise of the Meritocracy* is very much a book of the time when races were officially equal in mean I.Q.: "The British genius—if such a word can be applied to a nation which is in intelligence as much a cross-section of mankind as any other . . ." In retrospect, therefore, the book makes some points which its author was entirely unaware of in his age. The points have relevance to the idea of "Meritocracy" as presented by Herrnstein in our own day.

The Rise of the Meritocracy is, as comprehensive new ideas must so often be, presented as a satire. It is supposedly written by a civil servant in the twenty-first century, when the meritocracy is an established fact. The first part is a story of the end of class distinctions by birth, which has been destroyed by the Labour Party. By these efforts, distinction by birth has been replaced by distinction by ability. Eugenics followed naturally. As a result, class is very much a part of life in 2033, and equality a thing of the dead past: "The élite is on the way to becoming hereditary; the principles of heredity and merit are coming together." Such a development, while no shock to people today, was a very unique idea in the 1950s, when genetics and its consequences were all but pornography, and are still shocking ideas in the eastern United States in our own day—as Herrnstein's experiences attest. This at the time novel idea required a great deal of explanation—in the form of made-up history, and that is the main theme of the book.

Meritocracy, being inequality, however, was still essentially the story of the bad guy winning in 1958, and even a satire could not leave such a situation as an ending. Hence, the system was, in the time of the purported author, *circa* 2033, falling apart. The reasons for its falling apart, however, are of importance. Two specific reasons are given for this collapse of the meritocratic system being both inevitable and desirable. The first of these is mean regression: "The phenomenon of regression was well understood even in my special period of history—that just as children of tall parents

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tended to be tall, though not so tall as their parents, so with intelligence. As Professor Eysenck said, "The average I.Q. of members of the higher professional and administrative classes is in the neighbourhood of 150; that of their children is slightly in excess of 120. The lower professional and technical executive groups have I.Q.s in the neighbourhood of 130; their children tend to be in the 115 region on the average."[1] Mean regression, therefore, confounds perfect classism by making the offspring of a genetic pool more equal in the second generation. However, it also makes absolute hash out of Dr Herrnstein's comfortable assertion that mean differences in race do not matter to the meritocracy. Giving the American mean black I.Q. as 85 and the white as 100, there would, due to mean regression, be no chance of blacks entering the meritocracy at all. A black with an I.Q. of 150 per cent of his group average, or between 125 and 130 in the white range, would, in the next generation produce children with an average I.Q. of 120 per cent of the black mean, if Young's mean regression figures are correct. That would mean that even the fraction of a per cent of Blacks who reached into the range almost two standard deviations above the white mean would produce offspring with a mean I.Q. equal to the white mean. This tendency is reflected in the finding that the offspring of white manual workers, whose children are moving up toward their racial mean, have higher mean I.Q.s than do the children of black professional people, whose children are regressing to their lower group mean. Nor, we must keep in mind, does mean regression cease in the first generation. Hence the requirement in ancient Indo-European societies that the class of a family not be increased until it had carried its superior talents on for three generations.[2]

Why would a left-leaning sociologist in 1958 make such a point of mean regression, in turn an affirmation of the importance of race in heredity? For the simple reason that in 1958, the equal mean of races in mental ability was a given, an unchallengable thing. In such a situation, mean regression is a purely equalitarian thing. When mean differences in the distribution of intelligence are taken into account, however, mean regression becomes a two-edged sword. It remains an argument for equality, within the race, but an unanswerable one for inequality between races. Nor is its effectiveness limited to I.Q. Mean regression argues that anything, be it aptitudinal or, equally important, attitudinal, will tend to homogeneity within a given race over the long period.

[1] H. J. Eysenck, *Uses and Abuses of Psychology*, 1953.

[2] R. Pearson, "Some Aspects of Social Mobility in the Early History of Indo-European Societies," *Journal of Indo-European Studies*, Vol. 1, No. 2, Summer 1973, pp. 155-162.

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Young's second major point as to the desirability of an end to the meritocracy derives from mean regression. Where an individual has merit in the form of an I.Q., he should, despite some unfairness inherent in the situation, be left in the lower classes as a leader. The fact that this had not been done in the meritocracy of 2033, says Young, caused the laborer to be hopelessly outmatched by other classes in negotiations: —

> To appreciate how far we have come, cast your mind back to a meeting of the tripartite National Joint Council for Industry, say, in 1950. There sat Ministers of the Crown with representatives of the T.U.C., the F.B.I., and the public corporations . . . Were the trade union leaders at a disadvantage because they were shoved into a factory at an age when the others were still in short trousers? Obviously not—if anything the advantage was the other way round. The trade unionists not only spoke from longer experience. They included some of the ablest men in the country. The sharing of power between the classes was the natural consequence of sharing the intelligence . . . Contrast the present—think how different was a meeting in the 2020s of the National Joint Council, which has been retained for form's sake. On the one side sit the I.Q.s of 140, on the other the I.Q.s of 99. On the one side the intellectual magnates of our day, on the other honest, horny-handed workmen more at home with dusters than documents. On the one side the solid confidence born of hard-won achievement; on the other the consciousness of a just inferiority. The trade unionists' ponderous, carefully rehearsed reflections have no more influence upon their colleagues, if we are frank with ourselves, than a pea-shooter upon an astro-rocket. Primed with their sociological surveys the civil servants know more about the state of opinion in the factories than the stewards who work in them. The union leaders seldom have the insight to see that the courtesy with which they are treated is pure formality. They do not know that instead of the substance of power, they are being flattered by its shadow.

If the workers are to get a fair share, therefore, they will have to have their higher I.Q.s left with them, in sharing their manual labor, rather than running off into the upper classes. Actually, *intra*-racially, there is little validity to Young's point. Meritocracy would not produce a wholly new situation in Britain by allowing the working classes' offspring a chance to get out of that class. British workers' offspring who wanted a chance to move up have had the door of emigration—to America, to Australia, to South Africa, and to other lands, held wide for them for centuries. If mean regression were not so strong, this tendency would have

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emptied Britain's working class entirely of any latent talent long since. Roughly as many British subjects emigrated to the United States alone as there were in the entire population in 1775—and the emigration was strongest in the earlier period! Certainly, if talent could be drained from a class in a few generations by opportunities of this sort, this enormous genetic drain, lasting steadily into our own time, would have done it in Britain long since. Instead, as Young points out, the classes share power, still, as the natural consequence of the fact that they share intelligence. This fact argues very strongly for a racial, rather than a class, origin of intelligence: for strong and tenacious mean regression.

Once again, in fact, the point made by Young in 1958, if one takes into account mean differential in racial I.Q., is far more valid *inter*-racially than in terms of classes. It is, in fact, a statement of Ernest Van Den Haag's position in favor of racial segregation as opposed to class segregation. Van Den Haag pointed out that to remove the few high-I.Q. Blacks from their group and to place them among Whites was to deprive the black race of its natural leaders. Nor does the obvious fact that the lower the achievement level of a group separated by merit, the darker its skin, do anything at all for black self-image.

Herrnstein's easy but indefensible dismissal of race represents a common attitude: that merit is inheritable, but that race is not an important part of that heredity. A careful reading of the book from which his terminology and his arguments are derived, however, would, in a less prejudiced world, do away with this superficial approach.

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Book Reviews

A NEW MORALITY FROM SCIENCE: BEYONDISM

By Raymond B. Cattell. Pergamon Press, 1972. Pp. 482. Price $17.50 (hardback), $8.00 (paperback).

Over forty years ago the Spanish philosopher, José Ortega y Gasset, warned his readers against "new moralities," which he considered contraband excuses for complacency and hedonism. Few people, then or later, paid much attention to Ortega's advice, but the ethical chaos of the 1960s seemed to emphasize his point. "New moralities" were invented each year by some or another aspiring freelance journalist, were jockeyed to the top of the best sellers' lists, and were then quickly dumped as soon as sales fell off. Morality-making for fun and profit became an American phenomenon, as people anxious to enjoy themselves sought and bought book-length justifications for conduct which would have been inexcusable even a few decades before.

Dr Raymond Cattell is the latest author of a "new morality," but it is easy to see that his book will not become a best seller. To begin with, Dr Cattell is highly qualified to write a book on scientific morality; he is not a journalist and does not live in Greenwich Village. Instead, he has been Distinguished Research Professor at the University of Illinois since 1945, and has been centrally involved in post-Freudian psychology. He has been the author of 30 books and ten times as many technical articles, holds a Darwin Fellowship, and has been honored by the New York Academy of Sciences. In short, his is just the type of important work which has been and will continue to be ignored by the readers of best sellers, who do not expect much and invariably get what they deserve.

The book's title indicates that Dr Cattell intends to construct a morality *from science*, and the first chapter is devoted to explaining why the two traditional moral sources, religion and art, are inadequate. "The meaning of 'the truth of a statement,'" he maintains, "is its 'fit' to the outer world including its predictive value, tested by fact and logic." Neither religion nor aesthetics can meet this standard, because both are essentially emotional and irrational.

A new morality from science—but from *which* science? Biology chiefly, coupled with psychology. Beyondism—a utopian vision which dares to assert that a species with a higher intelligence and more refined sensibilities than man is possible and desireable—is based upon Darwinian evolution, which Professor Cattell sees as the single most significant scientific discovery of our time. "Here seems to be the message and the meaning written still mysteriously but large across the face of our universe." If morality has to do with goals, the goal of Beyondism is the promotion of man's evolution. Dr Cattell argues forcefully for his morality on rationalistic grounds, but for those readers who remain doubtful he advances a "forced choice" argument reminiscent of Pascal's Wager. "If when all is said we remain with legitimate doubts that evolution is what we think it is . . . *the only logical decision must still be to commit ourselves to evolution. For only by evolving in intelligence and knowledge can we reach the answer.*"

Evolutionary ethics have been proposed previously, most conspicuously by Herbert Spencer in the nineteenth century. The Achilles heel of many past attempts has been the very vagueness of the term "evolution" itself.

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A. C. Ewing asked in 1953 whether "more evolved" meant "in accordance with the main trends of development," and then answered: "One of the main trends of human development has been that people have shown more and more efficiency in destroying each other in war. Does it follow that it would be good for this process to continue?"

Dr Cattell has no easy answers to such questions, and that, paradoxically, may be one of the more appealing aspects of his morality. An *a priori* ethical philosopher would be little troubled by such a challenge: he would simply sweep it aside with a wave of impressive logic. Cattell, because he is an empiricist, cannot skip with such abandon through the moral minefield; early in the book he cautions that "the chief fault of logic in practice . . . is that it sets up too few and too simple premises for logic to operate on—relative to the real facts in a complex reality. There is usually nothing wrong with logic *per se*." In answering Ewing's objection, for example, a Beyondist could point out that conflict between human cultures has been one of the prime components of past evolutionary advance; war, to the extent that it promoted this advance, could then be seen as good, or more properly, "beneficial." Ewing is right in maintaining that most naturalistic ethics, Beyondism included, are concerned only with an *instrumental good;* but several thousand years of unresolved moral debate seems to indicate that intrinsic goodness is an illusory—if appealing—chimera.

With the caution so characteristic of a scientific pioneer, Cattell nevertheless outlines a number of the properties of social evolution. These criteria are: "(1) level of complexity of the social organization maintained; (2) size of the population per unit area maintained at a standard of living adequate for effective citizenship; (3) the degree of control over the physical environment—against flood, famine, disease, earthquake, pollution, *etc.;* (4) creativity in demonstrating adaptability to even wider sections of the environment, *e.g.,* colonizing climatically difficult regions, space travel, resilience to major catastrophes; (5) movement in a direction opposite to toleration of problems long suffered in the past, particularly the reduction of . . . the welfare-economic-genetic burden."

Herbert Spencer's vituperative critics assailed him for advocating the Law of the Jungle as a code of conduct between individuals. Cattell believes that most people have misunderstood Spencer on this point, but he is even more anxious to make his own position clear. Following the eminent British anthropologist, Sir Arthur Keith, he points out that evolution operates not only between individuals, but also between groups (cultures, "races"). Between groups, Cattell proposes "cooperative competition," a locution which means simply that each group has not only a right but also a duty to preserve its own cultural and genetic distinctness *vis-à-vis* other groups, as part of a grand evolutionary experiment.

Beyondism is the emphatic antithesis to the popular fallacy, "mankind," which is to Cattell "a gross oversimplification. There *is* a brotherhood of man and a great common endeavor; but it is not one that can have any useful function if it denies the importance of cultural and racial differences. In fact, when given its proper expression, it requires that all men cooperate to sustain and produce such differences, and give their lives to testing their validities." Professor Cattell refers to his morality as The Great Experiment, and indeed it is. At times frightening, always challenging, it is an experiment in which we and countless past and future generations are inextricably involved, but which we are only now able to some degree to comprehend and affect.

The first third of *A New Morality from Science* lays down the ethical premises; the rest of the work draws the Beyondist conclusions. One wishes that Dr Cattell had devoted more space to the foundations of his ethics and less to its tangible applications. Certainly there is much more

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to be said about the very concept of evolution, and Dr Cattell's critics are likely to challenge him on a number of epistemological problems. Nevertheless he has written an intelligent and admirable book for the lay reader and specialist alike. It is a thinking man's book, and of such stuff best sellers are rarely made. But the power to provoke thought is the first trait of a classic; perhaps that is the fate marked out for this work.

ROBERT EVANS

THE CONCEPTS OF HUMAN EVOLUTION

Edited by Professor Lord Zuckerman. Academic Press, 1974. Pp. 480. Price £10.30.

This book is to commemorate the centenary of the birth of Sir Grafton Elliot Smith. To achieve this, however, the Chairman (Solly Zuckerman) appears to be hard on Sir Arthur Keith. He says, for instance, "He was immensely friendly, and the door of the conservator's room on the ground floor of the Royal College of Surgeons was always open. But I must confess that I found that the diagnostic procedures he employed savoured more of divine inspiration than of normally accepted scientific method" (p. 5).

We are not denigrating the status of Elliot Smith in saying that the two men, who were both known to me, were quite different. How he has it in for Keith. He quotes the controversy between him and Karl Pearson, the biometrician, who said that those who just passed their examinations had as big a brain as those passing the Cambridge Tripos 1, whereas Keith had argued that generally speaking bigger brains went with greater intelligence. Keith replied: "There was a flaw, I thought, and still think, in Pearson's reasoning. The brain is much more than an argument for passing examinations: it is the organ of feeling and doing—functions which are difficult to measure." To which Zuckerman answers: "It is difficult to imagine what this has got to do with the size of the brain!"

We should have thought a lot. The business of first class honours is not solely the evidence of intelligence. If we took the captains of industry and finance we would find some of the astutest brains were not those of Tripos 1 men at all.

There is difference of years of development (Churchill is a classic case) and also the wide varying types of brain which will not be confined within a narrow syllabus. Those just scraping through their examinations would, undoubtedly, have some of these qualities, and some of the Tripos 1 would be perfect idiots outside their narrow field. As a consequence, the results of the Tripos alone were not evidence of intelligence. Sir Arthur Keith we think was right, and Zuckerman is wrong. A man who makes millions on the stock exchange is every bit as good as a Tripos 1 even if he merely scraped through his examinations.

Again he attacks Keith over war as the pruning hook of races. But surely Keith was right so far as earlier wars were concerned when they did eliminate the less fit (p. 11).

Elliot Smith was one of the authors of the diffusion concept of human culture. But here we have an anatomist as an authority in this sphere! Yet no one raised a protest, because then, and rightly so, a man may become expert in a field for which he has no academic qualifications. It is only today that these are demanded, such as in the case of Shockley.

Elliot Smith was the great protagonist of the diffusionist theory, and, no doubt, Zuckerman is right when he quotes Gordon Childe as saying that culture spreads by a process of diffusion (p. 15) without, necessarily, originating in one centre such as Egypt.

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There is an interesting paper by J. S. Weiner on the Piltdown hoax.

Mr R. E. F. Leakey deals with Austalopithecines and Homines from East Africa, where the *homo* strain is at least 2.6 million years old, and older than the Australopithecines who are now seen as not ancestral of man.

Zuckerman, in a discussion of a later paper, disassociates himself from the school which looks upon man as descended from the Australopithecines, and in that I think he is right.

Glyn Daniel has a good paper on the subject of diffusionism as a theory of cultural evolution. He rightly states that we should be both evolutionists and diffusionists at the same time. This paper is the crowning piece of the book.

Nevertheless we have considerable doubts as to the correctness of Glyn Daniel, and the others, on Elliot Smith and Gordon Childe, over their diffusionist teachings. Diffusion must always take place, even if there is independent growth interplaying all the time in relation to it. This has nothing to do with monogenism. That influences (for instance) from Europe and North Africa reached Central America, and were caught up in the web of the evolution of Central American culture is certain. We believe that Glyn Daniel and the others have gone too far in their denunciation.

R. GAYRE OF GAYRE

IRON AGE COMMUNITIES IN BRITAIN: AN ACCOUNT OF ENGLAND, SCOTLAND AND WALES FROM THE SEVENTH CENTURY B.C. UNTIL THE ROMAN CONQUEST

By Barry Cunliffe. Routledge and Kegan Paul Ltd., London, 1974. Pp. 389, 204 illustrations, and 28 plates. Price £9.50.

Professor Cunliffe proves himself a master of his subject, and in this book has achieved the impossible, of writing a history of the Iron Age in Britain. The work is so detailed, for every part of Britain, that it is made the more difficult to write an appreciation of it in a review.

In South-east England there is clear evidence of a Gallo-Belgic settlement before the Roman conquest. At Worlebury and Breden war cemeteries of mutilated bodies have been discovered. At Danebury the gate was destroyed by fire, while at Torberry, there is evidence that the dry-stone walls flanking the entrance were deliberately thrown down (p. 63). There was, therefore, before the Roman invasion, plenty of evidence of tribal warfare—perhaps due to resistance of the spread of Gallo-Belgic power.

The description of British war tactics and the use of chariots is vivid (p. 65). What impresses one is that the Celtic temperament was the same in Roman times as later with the armies of Prince Charles Edward Stuart, or even later still with the Highland regiments. The skill and impetuosity of attack was there, but the staying power was lacking.

Not only were there Gallo-Belgic settlements in south-eastern Britain, but such as the Parisi, north of the mouth of the Humber, were related to the Gallic Parisi of Paris, and the Seine Valley, and were there in Yorkshire from about the fifth century B.C. (p. 113).

The author gives an excellent summary of the pre-Broch settlements and of the Brochs of the north of Scotland and the Isles. While the former date from the sixth century B.C. the latter date from about the second century B.C. into the Roman period (p. 222).

The stone and timber forts of Scotland were, of course, earlier, and have carbon-14 dates as early, in some cases, as about B.C. 665 (p. 237).

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These Scottish forts seem to be connected with the Hallstatt of Switzerland.

However, the great attraction of the Iron Age is its arts and craftsmanship, such as gold and electron torques and shields, swords, horse-furnishings and the like.

We feel that the author rather stresses too far the differences of the gods and goddesses of ancient Britain. The Romans were probably right in seeing these as counterparts of their own, and they would differ by name from tribe to tribe, just as did similar gods on the Continent, and between Rome and Greece. For, so far as we can see there was, more or less, a similarity of religion all over Europe. The stories of Druid sacrifices is nothing compared with what Rome at the same period was performing.

This book is worthy of a place in all archaeologists' bookshelves. It summarises admirably all the main features of the British Iron Age.

BRAIN EVOLUTION: NEW LIGHT ON OLD PRINCIPLES

By Harry J. Jerison, *Science*, Vol. 170, 11th December 1970, pp. 1224-1225.

Two of the earliest students of evolution, Lartet (1868) and Marsh (1874), advanced the view that selective pressures resulted in an evolutionary trend toward increased relative brain size in a wide variety of animal populations. In this paper Dr Jerison quantitatively analyzes the change in diversity in relative brain size during 60 million years of mammalian evolution in the Northern Hemisphere.

The author finds that brain size can be predicted from body size on the basis of the allometric equations:

$E = 0.12\ P^{2/3}$ (1) or $\log E = \log 0.12 + 2/3 \log P$ (1a). He then proceeds to employ as a measure of relative brain size the encephalization quotient (EQ). This is defined for species i as the ratio of its brain size Ei to the expected brain size Ee in a living mammal of the same body size Pi:

$$EQi = \frac{Ei}{Ee} \qquad (2)$$

By substitution the encephalization quotient (EQ) for any species in which brain and body size are known can be calculated from the formula: $EQi = Ei/0.12\ Pi^{2/3}$ (3)

Dr Jerison applies these formulae to brain and body weight data obtained from 69 fossil species and 40 living species of carnivorous and ungulate mammals. The 60 million years of the Tertiary Period was divided into four time epochs for purpose of statistical analysis: Archaic, Paleogene, Neogene, and Recent.

The author finds that a "continuing increase in relative brain size as measured by EQ is clearly shown." He also finds that "the carnivores had relatively larger brains than their ungulate contemporaries" and that the groups became "more diversified with the passage of time." (Diversity in this case is measured by EQ range).

In regard to diversity of brain size, Dr Jerison contends that diversity of brain size "evolved just as average size evolved." He also notes that "despite the evident general trend toward increase in average brain size," there is overlap in the region of low brain size, which indicates the presence of at least some small-brained species at all times." The author thus con-

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cludes that "the brain in mammals has evolved in ways appropriate to behavior within particular niches," with more diversified brain adaptations evolving as more diversified niches were invaded.

DONALD A. SWAN

THE FOUR SUNS

By Jacques Soustelle. Andre Deutsch, London, 1971. Pp. 256, 23 figures, 2 maps, 22 photographs. Price £2.75.

The four suns are the four worlds which have existed before this one, according to Amerindian tradition of the Mayan and Aztec peoples. We are in the Fifth Sun, which is doomed to perish as have the four before it. As Soustelle points out, it corresponds to the concepts of the birth and death of civilisations in our own tradition.

Soustelle remembers that "Today our civilisation is bent on being triumphant but, faced with the perils born of its mastery over nature, and powerless at the same time to master itself, has it not fallen prey to the grave anxiety that haunted the soul of the ancient Mexico behind its façade of luxury and might?"

The author contrasts the great civilisation of Palenque, or its successors, and the present tribe of the Lacandones. But, apart from the fact that they might be descended from tribal peoples then, even if descended from the Maya of such a civilisation, they represent a genetically deprived element. The leadership potential of any people is small. Cortes and the Spaniards in due course destroyed and absorbed this class, and so the peasant civilisation fell back and regressed.

Soustelle finds three types of Lacandones. There is the "classical" Maya type with long convex noses and high cheek bones. There is another type with a straight nose and thin lips. And there is a third, with a broad flat face and slightly flattened nose (p. 68). The author finds a type of zither among these people which is unknown in America and belongs to Black Africa. He ventures the view that these forests in which the Lacandones dwell received from time to time escaping African slaves.

The author is undoubtedly correct in believing that many primitive tribes are the regressed sections of higher civilisation—but with this proviso that it has occurred because of genetic loss (p. 7), whatever may have caused it.

He is not so correct when he talks of the religion of the Indians being better suited to them than Christianity (p. 151). Indeed, in one sense he might be right, but it would be a religion steeped in blood. (The book, however, is an apologia for the Amerindian and so this is to be expected. But it omits to mention that it was the degree of human sacrifices and executions that distinguishes it, and the Mongol invasions of India and elsewhere, from the European at his worst.) But he is a thousand times correct when he says that although there are more Indians in Mexico than in the time of Montezuma, it is a grass-roots Indian culture, with the elimination of the military and priestly aristocracy. In other words, as we have said before, it is a genetic loss which has afflicted the surviving Indian populations.

The Indians show the same reluctance to go back to their own people once they are educated, as do other peoples in like circumstances. The Pakistanis are a good example in Britain; Pakistan (and India) are crying out for medical workers, but they do not return.

Latin-American civilisation (so the writer says on p. 163) seems to have a rich future ahead. This, however, we very much doubt.

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We also very much doubt his ethnology (that is racial as distinct from cultural). Because more than one type may be found in a tribe does not invalidate the value of race. The citing of the Jews as a case in point, simply does not hold water. There is a prevailing Jewish type and there are significant genetic criteria which prove the relationship.

However, it is a book well worth reading, and thought provoking to a degree.

R. GAYRE OF GAYRE

MAN IN PREHISTORY

By Chester S. Chard. McGraw-Hill, New York, 1969. Pp. 351.

The author is only too well aware of the incompetence of the archaeological record (p. 20). But he has to make do with what he has. Although wood and leather rot, sometimes the shape of things is preserved. This is seen in the Chinese chariots of the eleventh to eighth centuries B.C., or the buried ship at Sutton Hoo, which is revealed only by the iron nails and stains in the sand.

The author is quite right when he says (p. 76) that "We must expect biological factors had an equally strong influence on the development of culture in man. More attention needs to be given to this aspect than has hitherto been the case. For instance, the incredibly slow rate of development of culture during the first 90 per cent of human history must be due in part to the biological limitations of the early Hominids."

INDIAN DRINKING: NAVAJO PRACTICES AND ANGLO-AMERICAN THEORIES

By Jerrold E. Levy and Stephen J. Kunitz. John Wiley and Sons Ltd., 1974. Pp. 257. Price £7.00.

The writers study the effect of alcohol on Amerindian tribes. According to some the use of alcohol invariably releases aggression, lessens inhibitions, and alleviates anxieties. However this view is somewhat modified where in a tribe with positive values the mind-altering effects of alcohol will be neither rejected nor denied. The pattern of use of alcohol differs on the degree of acculturation. To be like a White man means drinking like one. Acculturation, itself, depends upon the Indians themselves.

Professor Jerrold E. Levy and assistant Professor Stephen J. Kunitz have made a most detailed and thorough study of their subject.

ENCOUNTERING ABORIGINES: ANTHROPOLOGY AND THE AUSTRALIAN ABORIGINAL: A CASE STUDY

By Kenelin Burridge. Pergamon Press Ltd. New York, 1973. Price £2.95.

This is a study of the Australian Aborigine in some depth. On page 65 Burridge tells us "that it is a different kind of population that is increasing. Aborigines are becoming other than they were." That may be so, under the influence of ideas and ways from other peoples, but it does not mean they will evolve the same culture and standards.

Of course, the same basic urges are present in all races, but it is how it works out in practice in accordance with temperament and standards of intelligence, that makes differences which will not be bridged.

The author goes on to study his Australians in sections dealing with organization, religion, and man transformed.

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URBAN ETHNICITY

Edited by Abner Cohen. A.S.A. Monographs, Tavistock Publications, London, 1974. Pp. 391. Price £4.50.

This is written by 12 social anthropologists.

Badr Dahya writes upon "The Nature of Pakistani Ethnicity in Industrial Cities in Britain".

He shows, for instance, that in Bradford the "pattern of immigrant settlement over the city and also on streets within the zones reflects the immigrants' preferences along ethnic lines." Thus Gujarti, Sikhs, Pathan, Mirpuris, and Bangladeshi are all settled in their own neighbourhoods. In Birmingham the same thing is found to be true.

Other papers are written by Abner Cohen, J. C. Mitchell, Ulf Hannerz, David Parkin, R. D. Grillo, Ersid Schildkrout, P. C. Lloyd, Edward M. Brunner, Shlomo Deshen, David M. Boswell and S. R. Charsley.

There is much of value in this book which the readers will wish to study, as it does not restrict itself to the study of ethnicity in Europe alone, but deals with it in America, Africa, and elsewhere.

A MATHEMATICAL THEORY OF SOCIAL CHANGE

By Robert L. Hamblin, R. Brooke Jacobsen, and Jerry L. L. Miller. John Wiley and Sons Ltd., Chichester, Sussex, 1973. Pp. 237. Price £6.25.

The authors are Professor Hamblin, Professor and departmental head of Sociology, University of Arizona; R. Brooke Jacobsen, Associate Professor of Sociology at Colorado State University; and Jerry L. L. Miller, also Associate Professor of Sociology at Arizona University.

The work develops a mathematical theory of social change. It contains (after an introductory chapter) eight chapters which have the purpose of testing social change.

The book is meant as a text for senior and graduate levels in sociology and related subjects.

READINGS IN GLASS HISTORY, No. 3

By Anita Engle. Phoenix Publications, Jerusalem, 1974. Pp. 99. Price $4.00 (paperback).

This book deals very thoroughly with the origins of glass-making, which it attributes to Mitanni and Syrians before the fourteenth century B.C. Also it gives as one source of manufacture the region round Akko (or St Jean d'Acre). The legends also attribute agriculture to this region which the writer ties in with the cave dwellers of Mount Carmel, who were the first people to cultivate the wild cereals of Palestine.

This is a complete history of glass-making, with all the attached duties and their surroundings included.

One thing that is clear from this, and other studies, is that Europe and the near East and North Africa, whatever the names of gods and goddesses, had the same or similar religion, although the reliance of the South on a mother goddess was the same as it is in our day. Only in Israel was a father-god developed.

R. GAYRE OF GAYRE

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SOCIAL CLASS, RACE, SERIATING AND READING READINESS: A STUDY OF THEIR RELATIONSHIP AT THE KINDERGARTEN LEVEL

By Ralph Scott. *The Journal of Genetic Psychology,* 1969, Vol. 115, pp. 87-96.

The great Swiss psychologist Jean Piaget has devoted more than forty years to the study of phenomena of cognitive development. During this period Piaget has written more than 12 books and numerous monographs and articles on the subject of intellectual and perceptual development (John H. Flavell, *The Developmental Psychology of Jean Piaget,* van Nostrand, New York, 1963). Despite conducting many empirical experiments, Piaget has been primarily concerned with describing "the sequence of developmental events which typify human growth." Thus, the measurement of individual differences has not been the object of his interest.

In recent years American psychologists have begun to develop tests employing Piagetian concepts which meet the psychometric criteria of "objectivity, standardization, and quantification" (read D. Tuddenham, "A 'Piagetan' Test of Cognitive Development," *Toronto Symposium on Intelligence,* 8th May 1969). Dr Scott, who is Director of the Educational Clinic at the University of Northern Iowa (U.S.A.), has developed an experimental test based upon the Piagetian concept of seriation and applied it to a study of learning and educational development. Seriation "refers to ordering by size or orientation of object, such as from smallest to largest or repeating the sequence of a pattern."

The object of this particular study was to assess "the relationship between skill in seriation and various measures yielded by the Metropolitan Reading Readiness Test" and to "evaluate the extent to which skill in seriating is associated with social class and race." The subjects were 356 kindergarten students from four Waterloo, Iowa schools. The schools were selected as being representative of racially segregated and racially integrated schools, as well as of lower and middle-class schools. Social class was determined from census tract and other data, with the following criteria being used: median school years completed, per cent of male labor force unemployed, median family income, per cent families with income under $3,000, assessed value of home, per cent of owner occupied householders, and per cent of houses in deteriorating or dilapidated condition. The seriation test, which consists of two subtest scales (trial-error and operational) and which has an estimated mental age of three and one-half to seven years, was administered to the subjects by three specially trained examiners. Four weeks later the subjects were given the Metropolitan Reading Readiness Test. Dr Scott found a correlation of 0.82 between the total Seriation Test and the total Metropolitan Reading Readiness Test, with the seriation scores being correlated more highly with the Reading Readiness subtest than with the Number Readiness subtest. Retest correlations, after a two-week interval, in excess of 0.9 were found, indicating a high degree of stability of seriation scores. Dr Scott concluded that "these data support the view that, at least in the case of kindergarten children, language and perceptual capabilities are highly interdependent and interactive."

With respect to racial differences, the white children obtained significantly higher scores than the Negro children on both the Metropolitan Reading Readiness Test and the Seriation Test. These results are presented in Table I.

When the mean seriation scores were classified according to race and social class, the social class differences proved negligible while the race

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TABLE 1

Means and standard deviations of total Metropolitan Reading Readiness Test and total Seriation Test

Test	*Total score*	*All girls*	*All boys*	*All White*	*All Negro*	*Negro boys*	*White boys*	*Negro girls*	*White girls*
M.R.R.I.	72.5	73.45	71.545	80.15	63.48	62.86	78.8	64.05	81.41
	15.5	14.95	16.01	7.08	11.45	15.5	12.4	15.2	8.91
Seriation	74.41	74.95	73.84	84.90	62.54	62.09	84.16	62.95	85.59
Test	20.84	20.49	21.10	15.35	19.84	19.98	16.05	19.51	14.62

TABLE 2

Mean Seriation Scores—Variables: social class and race

	Lower class		*Middle class*	
Race	*School* 1 *(Negro segregated)*	*School* 2 *(Integrated)*	*School* 3 *(Integrated)*	*School* 4 *(White segregated)*
White	72.8[1]	85.1	84.6	85.6
Negro	60.2	64.8	63.7	—

[1]Total white population of School 1 consists of 12 kindergarten Ss who are bussed into the school.

differences remained large and significant. Thus, lower-class white subjects obtained considerably higher mean seriation scores than even middle-class Negro subjects. These results are presented in Table 2. Consequently, an analysis of variance of the Seriation Test data indicated that the racial differences were large and statistically significant, while the social class and interaction (race × social class) variables were not statistically significant.

Dr Scott also discusses the educational implications of his study, noting that "the means of Negro and White Ss are so disparate we can expect, at least in Waterloo, a broader range of readings within an integrated classroom." This "dispersion effect" may have an impact upon subsequent learning and learning motivation and may have contributed to "the growing despair of white parents who transfer their children to private or suburban schools. . . ."

The development of new test batteries employing concepts derived from "piagetian" psychology is a welcome addition to the array of standard psychometric tests employed by educators and researchers. Such test batteries should provide new insights into learning and developmental processes, as well as furnish useful tools for the investigation of racial and social class differences. An additional useful research project would be a twin study of the heritability of the psychological traits measured by the Seriation Test and Sub-Tests. All in all, Dr Scott has contributed a substantial piece of research to the psychological literature, which hopefully should stimulate further research along these lines.

DONALD A. SWAN

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EVOLUTION OF THE PRIMATES

By A. B. Chiarelli. Academic Press Inc. (London) Ltd., London and New York, 1973. Pp. 354. Price £7.20.

This book is based on a series of lectures delivered at the University of Turin.

Among other things the author shows that epithelial tumours are found among Whites in Texas than further north, and there is a significant instance between black and white. While, on the other hand, a darker skin can be a disadvantage in cold climates where it leads to rickets. Again, on the other hand, an excess of vitamin D (due to sunshine) can be as harmful for the Whites, leading to the formation of calcium in the arteries and especially the aorta.

Transferrins are found in a polymorphic condition in man, but other species exhibit them in an even greater degree of polymorphism, such as chickens, mice, pigs, and most of the primates.

Man has 46 chromosomes as compared with the apes' 48. At some stage, it is speculated, one pair was lost in the case of man through the fusion of two into one.

In cranial capacity women are between 86 per cent to 95 per cent less than men. (They are, of course, smaller). The lowest racially are Tasmanians (now extinct), Australian Aborigines (1250-1300 c.c.), Andamanese, Vedda, and the Bushmen. The highest capacities are the Mongolians (some of whom have above 1500 c.c.) Cro-Magnon had around 1600 c.c., Neanderthal was a little below 1500 c.c. Hearing in man is associated with the auditory cortex which is found in the temporal lobe. The centres of language are located here also. The frontal lobe can have assigned to it the exercise of will and concentration. Articulate language seems to be associated with the inferior posterior parietal region.

This is a useful work and is a worthy addition to the libraries of all anthropologists.

GENETIC VARIATION IN BRITAIN

Edited by D. F. Roberts and E. Sutherland. Symposia of the Society for the Study of Human Biology, Volume 12. Taylor and Francis Ltd., London, 1973. Pp. 306. Price £5.

There is a good paper on genetic variation in Britain by D. F. Roberts entitled "Origins of Genetic Variation." In "Marriage Movements in British Cities" D. A. Coleman points out that more than 70 per cent of marriages are between people who know each other's backgrounds. J. C. Masterson contributes "Cousin Marriage in Ireland." In "Historical Population Structure in Northumberland" T. Dobson uses the surname analysis method to show that the Northumberland parishes show a high level of continuity. There is a restriction of gene flow. C. P. Rawling provides "A Study of Isonymy." Isonymy, the identity of surnames, provides some indication of the level of interbreeding. In "Demographic and Genetic Studies in the Orkney Islands" Boyce, Brothwell and Holdsworth say that the frequency of the A blood group is lower than for Scandinavia. But this we should expect, as the invaders did not wipe out the earlier population. A. C. Kopec has a paper entitled "Blood Group Distributions in Britain," and illustrates this with maps of the A and B + AB. "Genetic Factors in the Isle of Man and Neighbouring Areas" is by R. J. Mitchell. There are, of course, numerous other papers, but we have mentioned only the foregoing through lack of space.

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LOST WORLDS: Scientific Secrets of the Ancients

By Robert Charroux (translated from the French by Jowell Bair). Souvenir Press, London, 1973. Pp. 354. Price £2.75.

This is a jumble of Atlantis, Mu, to accounts of the Initates, attacks upon Christianity, especially on its founder, whom he even likens to Mao Tse-tung (pp. 295-6). Yet, among a lot which is likewise nonsensical, there are parts of the book which report things of interest. However, many of the "facts" are simply not true.

BOOK OF THE GODS AND RITES: And the Ancient Calendar

By Fray Diego Durán (translated and edited by Fernando Horcastas and Doris Heyden). University of Oklahoma Press, Norman, 1970. Pp. 502, 8 colour plates, 55 black and white plates, 1 map. Price $12.50.

This book is the first translation into English of the account of the Dominican Brother Diego Durán, who was able, from the accounts of survivors, to write an account of pre-Columbian Aztec civilisation. Had he lived in our times (instead of being born about 1537) we would have accepted him as a social anthropologist.

It may be fashionable in this post-Christian age to sneer at his reference to his statement that they worshipped the devil. Nevertheless, compared with the great civilisations of antiquity, including those non-urbanised ones represented by the Celtic and Germanic, and with the religious systems of the ancients, or of later Buddhism, Confucianism, Hinduism, Christianity, or Islam, this was a devilish one. It was replete, as regular occupations of their social life, with human sacrifice, and the eating of the sacrificed victims, not merely on a mammoth scale, but fraught with all the barbarity that the human mind could practice. The tearing out of human hearts and roasting alive of prisoners to the gods must forever leave an indelible stamp of evil on a civilisation which, in its material culture, reached an advanced Copper Age equal to that of any other of that stage of development. The advanced astronomical and mathematical achievements only serve to highlight and emphasise the sadistic aspects of these peoples. Whatever the faults of the Spanish conquerors there was some justification for their belief that they were stamping out, perhaps with their own variety of cruelty, something which was immensely evil.

There is a complete lack of chivalry, which is perhaps one of the most horrifying aspects of the Aztecs. To tie one foot of a prisoner to a stone, give him an imitation sword and shield and set on him a fully armed warrior reaches a degradation of the noble mind such as nowhere else has been reached. Titus, capturing obdurate enemies at the siege of Jerusalem, after warning them what would happen if they did not surrender, before he was compelled to assault the city, and then sending some to the arenas as gladiators, was behaving in a spirit which was not devoid of honour. First they had their chance to surrender, and secondly they had an even chance of survival as gladiator against gladiator.

Of course, the Spanish conquerors destroyed a civilisation and brought many evils with them — not least, from the earliest stages of conquest, was the bringing of Negro slaves, and the destruction of the finally graded heirarchical structure of Aztec society. None of this can be excused, but in the end the modern Mexican has a more tolerable life

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than if he had continued to live under the blood-besmeared Aztec order of life.

Durán was distressed in his day at the lack of appreciation by the missionaries of the needs of the native population – as has often been the case elsewhere in much later times. He was also concerned at the clergy's lack of interest in preserving the ancient records of the people (p. 22). On the other hand, this view was, as in the case of the later missionaries, to be the better able to wipe out the indigenous religion. That the sadistic cruelties of such Amerindian religions had to be suppressed goes without saying. But for the rest, an evolutionary synthesis would have been less destructive of the native culture and society. After all this is what happened in Europe when Yule and Easter were made Christian celebrations.

The great value of Durán is his preservation of Aztec traditions first hand. The chronicle describes the god Topiltzin as a tall old man with a long red beard and a long nose (pp. 57-58). This was the god who was expected to return some day, and who was confused with Cortes. When he arrived he was associated with the Toltec civilisation which preceded the Aztec and was at its height about 1000 A.D. It was they who introduced the working of metals to the central highlands of Mexico. According to Durán's information he was a sculptor. He thought he was a Christian apostle, probably St Thomas (p. 59), and he held that he came from a foreign country (p. 60).

Topiltzin and his followers, called Toltecs, found the Amerindians a fruitless people for evangelisation, and so they returned to their own country, presumably having sown some ideas among the natives who were to form the Toltec Indians.

Before Topiltzin's departure with his followers he told his converts at Tula that there would come strangers from the east, wearing unusual multicoloured clothes from head to foot and having head coverings. No one would escape from the hands of these people.

There are many reasons for believing Caucasoid contacts were made with pre-Columban America. We have the account of St Brendan, the navigator, who found Celtic missionaries in Florida when he arrived there. Durán might not be so wide of the mark, even if too early in time, when he believed that Topiltzin was an apostle. While there can be little doubt that much of the civilisation of Central America arose by parallel evolution, given such contacts, from time to time, we have the explanation of some of the cultural traits which are more easily explained by diffusion from Europe and North Africa than by independent invention in Mesoamerica. One of the principal ceremonies, which occurred near our Easter, involved receiving communion — pieces of dough out of which the image of the god had been made and sprinkled with the blood of human sacrifices. There is much in Durán's claim that in this communion we have something so like, in principle, the Christian Holy Communion that it is natural to see in it some contact with Christian ritual. Pieces of this bread were even taken to the sick. This appears to be more like diffusionism than independent evolution.

Durán calls the god Quetzalcoatl, the ancestor of the Toltecs and the Spaniards (p. 128). He was conceived of as a fair god who would come again. Cortes was believed to be this god. This is a further pointer in the direction of the memory of earlier immigrants from the west.

All in all, this is a most valuable translation and the University of Oklahoma Press are to be congratulated on its production.

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